

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLII.

JACKSON, MISSISSIPPI, OCTOBER 28, 1920.

NEW SERIES NUMBER XXII, NUMBER 48.

State Convention, McComb, November 16-18

Pastor R. D. Stringer is grateful to his people at Georgetown for filling his pantry and will seek that they shall be rewarded spiritually.

The Watchman-Examiner says it is no joke to send out a statement for a past due subscription and get back the return envelope with only a news note enclosed.

Dr. R. A. Kimbrought writes that the Tombigbee Association voted to cooperate in the establishing of a Baptist High School in the northeastern part of the state.

The Alabama Baptist says the secondary schools in Alabama were given a back set a few years ago which resulted in no good to Howard and Judson Colleges.

Pastor A. C. Furr asks prayer for meeting at Scooba, beginning Oct. 31, in which he will be assisted by W. E. Farr, Rev. A. J. Darling will lead the singing. A religious census shows one fourth of the white people not Christians.

Our subscription list has grown and is growing as never before in the past. For all this we are grateful to many friends, including pastors, who believe in the value of the Record to the people and the work.

President Williams of Howard College, with the approval of the faculty and cooperation of the trustees, has a plan to move Howard College from East Lake to Woodland Heights, another suburb of Birmingham, utilizing the present buildings as an academy.

Seventy-five dollars a month has been fixed by the state of Kentucky as the lowest salary to be paid any school teacher working for the state. Negroes and white people are to stand the same examination and have the same length of school term.

Big Level church, east of Wiggins, since W. H. Parker became pastor one month ago, has gone from one-fourth to one-half time, organized a B. Y. P. U. which has grown to sixty members, bought a piano and will organize a Sunday school next Sunday. You may look to see other good news from this church.

Pearl Valley Association met with East County Line church in Attala county. They elected a delegation to the Southern Baptist Convention for the first time, showing evidence of progress. Brother H. T. McLaurin attended the meeting and did good service.

The church at Noxapater recalled Pastor Rogers indefinitely. People are being saved at the regular service. One of the agricultural high school girls was baptized last Wednesday. This makes 101 additions for the year, 76 by baptism. The church at Union has also recalled him though he advised getting a resident pastor.

There is no such notion in the New Testament as having a holy tone or holy days or clerical clothes. The purpose of God is to make all the common clothes and common speech and common days holy. It is the time for the fulfillment of the prophecy that the kitchen vessels shall be holy and the horses' bridles as they pull the plow or the cart shall have the inscription, Holiness to Jehovah.

BOOKS HELD OPEN

As next Sunday is the last day of the month, we will hold our books open until Tuesday, November 2, in order to give the churches time to send in their Sunday offerings.

J. BENJ. LAWRENCE, Cor. Secy.

Jackson, Miss.

MISSISSIPPI COLLEGE

(By G. Hilton Butler.)

The continual downpour of rain last Saturday dampened a dusty Clinton, but it did not dampen the spirits of the hundreds of friends, Alumni members, former students and other visitors who came to enjoy the "Home Coming Day" of Mississippi College. When the exercises began Saturday morning, the historic old chapel was filled, and the balcony had to be used. The rain was kind enough to allow the morning program to be carried out but no sooner had the multitude of hungry people secured their dinner from the tables on the campus than Jupiter Pluvius came in all his power and forced the visitors and their hosts to eat under shelter of the various buildings.

One outstanding feature of the day was the address by Rev. J. W. Lee, pastor of the Baptist church at Batesville, in which he struck the key-note of Home Coming Day by saying: "The immediate goal of Greater Mississippi College is a million dollar endowment and one thousand students."

Fine Addresses Made

The addresses made in the morning breathed the spirit of optimism and progress that so prominently marks the Alumni of Mississippi College and the present administration and student body. Following an appropriate address of welcome by Dr. M. O. Patterson, master of ceremonies, Dr. J. W. Provine was called to the platform, and he was greeted by an ovation lasting several minutes. In response, he made a short talk, during the course of which he said:

"The winning spirit is the fighting spirit. Mississippi College shall triumph. She is now on the high road to victory. I have watched her progress for twenty years, and now that she has been made great by the men who love her second only to their religion. To the present student body the inheritance is given by former students of a fighting, winning spirit. It falls the duty of the present body to carry the Mississippi College banner high. We shall triumph, because of our spirit."

Following Dr. Provine, E. D. Kenna, a graduate of Mississippi College in the class of 1920, gave an address on "Greater Mississippi College and Her Student Body." He made an eloquent and passionate plea for the present student body to play a square and fair game in the class room, in the church, as representatives of the college, and on the athletic field.

"What the Alumni Can Do to Realize a Greater Mississippi College" was the subject of the impromptu address by Rev. J. W. Lee, who spoke as substitute for J. F. Burrow, of Vicks-

burg, who was unable to be present on account of illness. It was Dr. Lee who struck the key note of the day. In addition to stating that the immediate goal of Mississippi College was a million dollar endowment and a thousand students, Dr. Lee said that the Alumni needed four things, a vision, a conviction, loyalty and liberality.

Dr. J. B. Lawrence, corresponding secretary of the Baptist State Convention Board of Jackson, told the relation between Greater Mississippi College and the Baptist denomination. He gave a series of facts and figures, showing the advancement of the denomination in recent years. "Any denomination that is growing and conquering must have a foundation of Christian education," said Dr. Lawrence.

The morning session was brought to a close by Dr. J. L. Johnson's address on the subject, "Greater Mississippi College and the State of Mississippi." Dr. Johnson said that "the state of Mississippi holds the attitude of a debtor to a creditor towards Mississippi College." He presented figures which prove that more men and women were receiving higher education in Mississippi denominational schools than in the state schools. The figures were approximately 3,000 students in state schools to 3,300 students in denominational schools of Mississippi.

Following the close of the morning session, and the serving of dinner, the Alumni met again in the afternoon for a short business session, where plans were discussed for more effective and progressive work by the Alumni for Greater Mississippi College.

At three o'clock practically everyone went to the football field despite the steady downpour of rain, and watched Mississippi College carry off the honors in the contest against Ouachita College, of Arkadelphia, Ark., by a score of 6-0.

In the evening the "Home Coming Day" was delightfully concluded by a Glee Club Concert given in the chapel.

Congratulations to Editor J. S. Compere of the Baptist Advance. He went several years ago as a missionary to Africa but was compelled to return on account of his wife's health failing. Now his daughter, Miss Amy Compere (who has been bookkeeper for the Advance and the bookstore, is now preparing to go as a missionary to Africa. She is attending now the training school in Louisville. She is assisted by the Pulaski Heights church of Little Rock and has a scholarship provided by Dr. and Mrs. A. T. Robertson in memory of their daughter, Charlotte.

The late Dr. Powers of Jackson, left \$20,000 to the Merchants Bank & Trust Co. as trustees to be used in providing a ward in a hospital for the care of dependent children, the money to be invested and the interest used. The directors of the bank have agreed to maintain a ward in the Mississippi Baptist Hospital for this purpose and an agreement has been entered into with the hospital trustees. The ward is to maintain at least six beds. This money is always invested and bearing interest which will be added to that of the \$10,000 given to the hospital by Dr. Powers before his death. Every Baptist in Mississippi will be glad to express appreciation for the assistance to one of our institutions already rendering service without charge to the children in the Mississippi Home Finding Society and in the Baptist and Methodist Orphanages in Jackson.

Pastor E. B. Crump has resigned at Ashland with the intention of attending college.

Memphis raised the last million necessary to bring the Southwestern Presbyterian University from Clarksville to Memphis.

Editor Cooper of the Baptist and Reflector reduces the number of pages from 24 to 16. Like all paper men he is feeling the pinch of the high cost of paper and printers.

Pastor T. J. Miley proposes to resign his work at Bay Springs where he has done a notable work for many years. He has made it possible for his successor when the church is seeking to go right on with the work.

The New York Times announces: "Lieut. B. W. Maynard, who won the sobriquet of 'The Flying Parson' in the transatlantic race, and also won the race, has been signed to appear in Captain F. F. Stoll's film, 'Determination,' now in process of production at Grantwood, N. Y."

The election of Dr. W. W. Porter to the editorship of the Western Reflector under the new management requires his full time to that work. If he has done so well while being pastor of one of the greatest churches in the South what may we expect when he gives the paper his undivided attention.

Secretary Watson E. Lee writes that it will be impossible to get special rates to the convention as the railroads require a larger number than will probably go on the certificate plan.

Pastor J. F. Mitchell resigned after seven years of service at Calhoun to accept the church at Calhoun City.

The Wesson Baptist church, whose pastor is Rev. T. J. Moore, doubled its Sunday school enrollment last Sunday and is far past the 200 mark now. The church had a prosperous year; will report to the association more than fifty additions; an increase of more than a hundred per cent. All profits paid by the month, for home uses, and over three hundred per cent increase for denominational work.

Pastor E. D. Solomon of the St. Charles Ave. church in New Orleans gave us a happy five minutes as he returned from Newton where he attended the marriage of Miss Sudie Thompson to Mr. John D. Allen of Forest. The bride is an honored alumna of the Woman's College in which she taught last year and daughter of Pastor W. H. Thompson of Newton. We wish for them the fulfillment of all the hopes in their hearts.

The Youth's Companion tells us that we spend one billion dollars a year for candy, eight hundred millions for cigars, fifty millions for gum, three hundred and fifty millions for soft drinks, seven hundred and fifty millions for perfumes and cosmetics, five hundred and ten millions for cigarettes, eight hundred millions for tobacco and snuff, three hundred millions for furs, one billion five hundred millions for pianos, organs and phonographs, but our crowning luxury is the automobile with a cost of two billions.

Army chaplains are now under the direction of a chief of chaplains. The new head of the chaplains is Colonel John A. Axon, who will have supervision of the investigation of the qualifications of candidates for appointment in his branch, and also the general co-ordination of the work of the chaplains. There will be 250 chaplains in all, one for every 1,200 officers and men, and they will include all grades from first lieutenant to colonel. "The work is calling for more application of the principles of religion to daily life, and so we want to apply religion to the army," said Colonel Axon. "I believe that our men are going to stand for it. Soldiers are normal men, and they want what normal men want. But unless we can get red-blooded men out of the 250 extra chaplains that we are having now, our work will be handicapped."—New York Times.

Montgomery County Baptist Sunday School Association will be held with Shiloh church Oct. 30-31.

The Northern Baptist Convention is scheduled to meet at Winona Lake, Indiana, next June, but there is some fear that the place cannot accommodate the crowd and Chicago Baptists have extended an invitation.

General Leman, who commanded the Belgian fortresses at Liege and held back the German invaders until France and England could mobilize their armies, died recently in the city which he defended.

Miss Lackey is just in receipt of the news that Miss Elizabeth Kethley is just recovering from an attack of Asiatic cholera at Shanghai. We are grateful for her recovery, but sorry to hear that Mrs. Westbrook, wife of one of the professors in the Shanghai College died of cholera. Several members of the missionary faculty had it.

An Italian scientist claims to have discovered a method of getting electricity out of the air, changing it from static to dynamic without the use of a power plant or any of the ordinary processes. If it makes good it will furnish heat and light and power without fuel, and revolutionize the world's industry. We need something of the kind and hope Signor Lentuer has found it.

Opponents of prohibition enforcement have been accustomed to say that most ex-service men were complaining that prohibition had been forced on the country in their absence. But at a convention of the American Legion of New York (a state believed to have the "wettest" sentiment in the country) a statement by Major General O'Ryan that the former-service men were for prohibition was "cheered to the echo" and endorsed by resolution. The American Legion has taken another stand for right.

The daily papers carry the announcement that 100 leading Republicans have signed a manifesto calling on other Republicans to put patriotism above party and support the Democratic nominee for the sake of securing the League of Nations. They include the president of Vassar, Smith, Mount Holyoke, Bryn Mawr and Oberlin Colleges. They say the proposal to ask forty-three nations to scrap the existing league, enter another peace conference and enter upon some undefined experiment can no longer be taken seriously.

Rev. T. J. Miley, after having served Bay Springs Baptist church for eight years resigned on Oct. 10 to take effect Jan. 1, 1921. Brother Miley has been in poor health for almost a year and it is on this account that he is going to give up his work. No man has ever served as pastor of any church in that place for whom the people as a whole, regardless of church relations, had as much love and respect as they did for Brother Miley. It is with much regret that the church and town gives him up. This leaves the church without a pastor. The church voted to go to half time.

The commission appointed by the council of the League of Nations, Mr. Elihu Root being a member, has formulated a plan for a world court to pass on questions of international law. It will be borne in mind that the commission was appointed by the League of Nations, that the commission has made its report to the League of Nations, that the report is to be submitted to the various countries constituting the League of Nations, and that the court that is recommended is to be a part of the League of Nations. Furthermore, the plan for selecting men appointed by the council of the League of Nations and are to be chosen for their ability, irrespective of nationality. All this looks as if the League is operative, and it is clear that the world court here planned is not a substitute for the League of Nations, but an arm of that body.—Ex.

Miss Mabel Hutchins is said to be successfully collecting money for improvement at Blue Mountain College.

It is said the Gospel Missions last year had an expense of 27% per cent in the money raised for missions. They had been constant complainants against what they call conventions who have never had half that per cent of expense in raising money.

The Calvary church in Washington City has called Dr. Geo. W. Truett, of Dallas, to be their pastor and he made them a visit to look the field over. This church has not been cooperating with the Southern but with the Northern Baptist Convention.

Dr. Solomon in a meeting in New Orleans, but has had to go to the hospital for an operation, expecting to be there for three months. We hope he may be greatly strengthened in body and spirit by this experience and that his great usefulness may be further enhanced.

The church at Brookhaven has had no protracted meeting in the past year, but reported to the association twenty-two additions by baptism and sixty-eight by letter. Pastor Taylor has made his regular services evangelistic and will begin a meeting soon after the convention.

Dr. Curtis Lee Laws was to have assisted pas-

Mr. S. G. Davidson, who came from Philadelphia a year and a half ago to become superintendent of the Baptist Hospital in Memphis, has resigned, effective November 1st, to accept a similar position at the Englewood Hospital in Chicago. Dr. W. R. Bethea, a Mississippian who was major in the army medical corps, will act as temporary superintendent in connection with his work as X-ray specialist.

Griffith Memorial Church, Jackson, Rev. G. W. Riley, pastor, is making remarkable progress. During the year about 60 members have been added to the membership. They have 68 in the B. Y. P. U., 28 in the W. M. U., good attendance at church services, Sunday school and prayer meeting. On last Sunday night three deacons were ordained, Dr. J. R. Carter preaching the sermon. They contemplate having a meeting soon. Let the brotherhood join them in prayer for a great revival.

It was the editor's good fortune to attend the Louisville Association for one afternoon. We reached the house in time to hear only a part of the sermon by Brother J. E. Wills. J. D. Fulton was moderator and Brother McAduary clerk. The first afternoon was given to the discussion of missions and the 75 million campaign. Brother J. L. Hughes read the reports and made a speech which elicited rapt attention. We were called upon and when we got through they seemed to have enough. It was a magnificent crowd and they staid in the house well. The Murphy Creek church furnished a splendid hospitality. It was our pleasure to spend a short while in the delightful home of Pastor Wills who ministers to a responsive people in a handsome church and lives in a most comfortable home hard by the church.

Oklahoma has a new Baptist State Convention which will be a revival of the old one. Rev. A. Nunnery is the chief promoter, having been refused a seat in the old convention by those who regarded him as out of sympathy with their work. He is also editor of their paper, the Baptist Worker. The first meeting was at Chickasha and is said to have been well attended. There is an executive committee of fifteen who are to work out plans for a school, an orphanage, relief for old preachers and other things. Paul said he was glad for the gospel to be preached even if it were done from envy. This new organization seems close kin to land-markism and as far as we can see is patterned after the Baptist Missionary Association of Texas. There is promise of rough weather in Oklahoma.

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BAPTISTS IN THE BRITISH ISLES.

By J. B. Gambrell.

After a most informing tour of Scandinavia, of which Dr. Mullins has written, the messengers of the Southern Baptist Convention returned to London for mail and to plan a tour of the British Isles. Our visitation began with Ireland, now torn with the worst wind of internal strife. One section of the island is intensely Catholic and the other just as intensely Protestant. There is a long standing, deep seated, and seemingly irreconcilable feud between the two. The Catholics are bent on separation from England. The Protestants are equally determined to remain with England. The result is internal war with much to deplore on both sides.

We entered South Ireland and never reached North Ireland at all on account of the disorders in that section. South Ireland is Catholic and North Ireland Protestant. The eye never rested on a lovelier land than Ireland. The soil is rich. The meadows are ever green. Two relays of lean cattle can graze themselves fat here in a year's time. Little labor is required. We have visited no more beautiful nor attractive nor prosperous country. What cattle! What pigs! No need pity Ireland except for her strifes.

Irish Baptists Staunch Type

We stopped first at Waterford, a very old town. There stands here a tower built by the Danes in 1003. It is well preserved. The Baptist church here was constituted in 1650. It is small but heroic. Only lately the church lost ten members by removal. Dr. Mullins gave the church here a Lord's day while I escorted by Secretary Gilmore of the Irish Baptist Union, went on to Cork where I had a delightful time with the Baptists of that Romish stronghold, the Lord Mayor of which was then undergoing a self-imposed fast. The place was outwardly calm but the atmosphere was tense in Catholic circles. The Baptists of Cork and, indeed, all over Ireland, are of the staunchest and most heroic type. No Baptists in the world have a more difficult field and yet they are gaining slowly with the years. They never flinch; they never compromise; they never quit.

A friend drove us out to Blarney Castle. It is some 800 years old, that is, the ruins are. I threw a kiss to the Blarney Stone but do not know that it struck. The place is most interesting in many ways. The Cork Baptist church is 270 years old. But I must hasten to Dublin, a city of several hundred thousand souls, the seat of Irish government, the seat of learning, also of commercial life and much that is distinctly Irish. Here the Baptists function. Their college is here, though temporarily suspended now, and their board is here. There is real strength among the saints of Dublin. It was a sacred joy to meet the grand children of the great Baptist, Alexander Carson. They are leaders among the Irish Baptists now. I owe more to Dr. Carson than to anyone else for the views I now hold.

What our brethren of the Emerald Isle need and want most is a strong evangelical evangelistic campaign to go through all their churches and along with this a colportage mission work. No Baptists in the world have harder fighting and none more deserve help from their brethren than these of Ireland. What we put in on a single association sometimes would be tremendous in Ireland.

Wales a Baptist Stronghold.

From Dublin we made an all-night run, with many changes, to Abertillery, Wales, where we spoke to an enthusiastic audience at night. These Welsh Baptists are our sort. They are a delight and they inherit the earth or a good part of it in Wales. They allow no ice to form in their churches. And sing? The only people in their class are the Southern negroes. They are strict and staunch. One of their pastors said the stricter Baptists are the stronger they are. This article can't be anything more than a sketch, so I hasten on. Our next visit

was to Llanelly where the elect abound. One has said that you might enclose Llanelly and cover it over for a Baptist church. That is a little strong but Baptists swarm there and how genial and responsive they are. The Welsh say their native tongue is the language of heaven. I doubt it, but this language rolls off their tongues astonishingly. Fearing the lockjaw, I stuck to English. Dr. Mullins tried some of the Welsh tongue but when he did his face looked like he had bitten a green persimmon. I dissuaded him all I could from over-exertion.

From Llanelly, Pastor Jones, Sister Jones and we two went out in the country to visit a sacred Baptist shrine, the ruins of the meeting house of the Iltan Baptist church. It dates back to between 1641 and 1649. Two corners of the stone building remain and the foundations are clearly visible. It is in a narrow valley and was built across a running stream which furnished a natural baptistry. The members came from 10, 20, 30 and 40 miles and stole into this deep secluded valley to worship. John Miles was pastor. It is interesting to know that Lloyd George's great grand father used to ride 30 miles over the rough roads of Wales to attend a Baptist church of which he was a member. The visiting group of four stood within the old church ruins with uncovered heads, and with swelling hearts, gave thanks to God for the faithfulness and heroism of those early torch bearers of the truth. Under persecution John Miles came to America and wrought well in the early days of our country. In his thinking and conduct he was leagues ahead of the Puritans.

The Iltan church was moved to Swansea a few miles away and is one of the strongest in that notable Baptist center. We had a great service in this venerable church where Welsh enthusiasm boiled over as we told of our American Baptists and their plans. Dr. Mullins told the church members that they ought to take the remains of old Iltan meeting house and build the stones into an enduring monument on that spot.

With uncovered head I stood at the grave of Christmas Evans, the mighty evangelist of Wales. His body rests at the front of the great church which was once the persecuted Iltan church, hid away in the narrow valley. I left Wales with a real heart hunger for more acquaintance, but this was also true of other places, and a time limit was on us.

Scotland Has 22,000 Baptists.

En route to Scotland, we yielded to repeated solicitations to stop at Leeds. This is a great manufacturing center in Yorkshire, England. In this country there are 22,000 Baptists. They are mainly of the stricter order. They have many great churches, strong preachers and notable laymen. At Leeds we held a conference and a public speaking. Our welcome was most cordial.

From Leeds it is just a step over into the land of Bruce and Burns and Scott and Stevenson. We stopped at Glasgow, a shipbuilding city of a million souls. Baptists have several churches here. The Presbyterians are immensely strong in Scotland and one man, John Knox, made them so. At Edinburgh we invaded his old home, went into his little study not 5x8 in size, sat in his chair and meditated on what one man can do for a nation for a generation and for centuries. We stood over his grave out in the open where multitudes walk over it unconsciously. John Knox built mightily but like all the Reformers he had a perspective too short. But as far as he went he was thorough.

We attended a session at the Glasgow Association, heard a sound, able address by a pastor and heard a Presbyterian preacher tell how he helped a Baptist preacher during the war baptize a convert in the Seine. I whispered to him after he sat down that he missed a mighty good chance. Edinburgh Castle is a great center of interest but it would take a book to tell the tale. Queen Mary's Palace is beautiful and

historically interesting, but like all these royal houses, it is too large for an ordinary family. It ought to be converted into a college. When all the people have good sense there will be many improvements.

There are 21,000 Baptists in Scotland, mostly of the strict order. It is rocky ground for good Baptist seed, but nothing is impossible with God. Baptists in Scotland and all over Europe must carry the Reformation forward to its logical end, back to the New Testament faith and order.

We finished our visitations in the British Isles by attending a quarterly session of the London Baptist Association which has 220 churches affiliated with it. The session was held in a suburb and was not largely attended but proved highly interesting. Dr. Mullins set out the Baptist message and mission and I clinched the nails he drove in sure places.

Paris, September 30.

CONVERSION OF GENERAL VILLA'S DAUGHTER

(By Rev. P. Bara, Home Board Missionary at San Antonio.)

Miss Reynolds Villa, lived at San Antonio, Texas with her step-mother. Miss Villa was born on a farm near Durango City, Mexico, and brought up a Catholic.

She heard the preaching of the gospel a few times in San Antonio, but her father's relatives had so much influence and power over her that they prohibited her and other members of her family attending gospel meetings.

I was sent to San Antonio as a missionary in November, 1919, by the Baptist Home Mission Board. I visited the Villa family and had the opportunity of speaking of Christ to this girl, and she heard the gospel attentively.

After having visited her a few times, she began by refusing to attend the Catholic church although she could not attend our services.

But our God's thoughts are mysterious to us. She was taken ill and I visited her as a missionary and on one of these visits she chose the best part, accepting Christ, to trust in Him and to receive from Him her salvation by Grace. She was happy then, as she had never been, and the joy of her salvation from that time never departed from the heart.

She recovered from her illness to take a determination of being baptized to the divine plan and the commandment, being baptized the 24th of April, 1920.

But God had for her a better place than what she had in this world. Miss Villa was again taken ill, lying away in bed about four months, and it was then that I had the opportunity to see the gospel's power in her. I never heard her complain; her pleasure was to hear about her new Home that Christ had gone to prepare for his own. She wanted my constant lessons to be about celestial things.

On one of my visits she told me that she was praying for the conversion of her father, and made me promise to her that, if she recovered, from her illness, that I would go with her to see her father and talk to him about Christ. She had great faith that her dear father would be converted, if he had an opportunity to hear the word of God.

Through the Home Mission Board a great work is being done to bring my Mexican people from under Romanish superstition to the liberty of Jesus and the Baptist faith. Hundreds of Catholics are being saved by this gospel each year. I will ask the great Baptist people to remember the missionaries to the Mexicans in the Southwest in their prayers, that we may be faithful heralds of thousands of Mexicans to know our Lord and obey him.

The church at Water Valley has had 30 additions in the first month of Pastor Alliston's stay with them and it is evident that he has walked right into their hearts.

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word, which must accompany the notice.

EDITORIAL.

VOLUNTARY HUMILITY

Humility is an absolute necessity to entrance
in the kingdom of God, to progress in grace and
to usefulness in service. Jesus began his great
inaugural which we call the sermon on the
mount, with the statement, "Blessed are the
poor in spirit for theirs is the kingdom of
heaven." This is to say the possession of the
kingdom is conditioned upon a sense of unfit-
ness, of a sense unworthiness in the presence
of God. It is Jesus own strong expression for
humility. Again we are told that "God resisteth
the proud, but he giveth grace to the humble." To be restored, to stand in his favor,
to be the recipients of his help we must know
our need of him and our dependence on him for
all advancement.

Again when the disciples asked for an in-
crease of faith Jesus told them about a servant
who had been plowing in the fields, who when
he came in was still a servant and prepared the
master's meals. "Even so when ye have done
all, say, 'We are unprofitable servants.' The
growth of our faith so that we can be more
powerful and more useful depends upon genu-
ine humility. This was the secret of Moses suc-
cess. His designation in the Bible is "Moses,
the servant of Jehovah." He came to be known
as the meekest man because he did not seek
anything for himself. He sought not his own
glory but the glory of him who sent him. Paul
and the other apostles loved to speak of them-
selves as the servants of God. Jesus could say
of John the Baptist that among those born of
women there hath not arisen a greater than
John; and this could be because he himself
said: "There cometh after me one mightier than
I, the latchet of whose shoes I am not worthy
to unloose." He felt he was not worthy to do
for him the lowest, most menial service.

Whenever a Christian loses this sense of hu-
mility he gets into an attitude where God can't
use him. When Paul exhorted the Ephesians
to walk worthy of the calling wherewith they
had been called to make their lives correspond
in value to God's purpose in calling them, to
redeem in blood what God had circulated in pa-
per currency, he explained that it is to be done
with all lowliness and meekness. This means
they are to preserve the attitude of humility be-
fore God and in relation to God; and this will
show or result in meekness in our disposition
toward men. A break is made with God when
humility dies, of which a sensitive soul is im-
mediately conscious and the power is gone. How
hard is it for us to maintain this attitude most
of us know by experience. And even Moses,
who excelled all others in this matter, at one
time broke away from the position of a servant

THE BAPTIST RECORD

of Jehovah and haughtily and angrily exclaim-
ed, "Shall I bring forth water for you out of
this rock?" For this he could never cross the
Jordan into the promised land.

But there is a counterfeit humility which
must not be taken for that about which we have
been speaking. It may not be hypocritical. It
may be a perfectly sincere effort to be humble
but an utter failure. Paul speaks of it as "vol-
untary humility," that is a humility that our
own wills impose upon us rather than a hu-
mility that comes from a knowledge of God and
ourselves, a realization of his holiness and
power and of our own sinfulness and impo-
tence. The humility which Isaiah felt when he
"saw the Lord sitting on a throne, high and
lifted up," was involuntary. That is it was a
feeling which he did not seek or summon. He
did not have to conjure up or invoke. It came
upon him suddenly, painfully, overwhelmingly.
He cried out, "Woe is me; I am undone, because
I am a man of unclean life." The humility
which Peter experienced in the ship when Jesus
had settled the storm, and he fell at the Mas-
ter's feet saying, "Depart from me, for I am
a sinful man, O Lord." This was an involun-
tary humility. So is it always when it is sin-
cere.

There is a sort of humility that is forced, as-
sumed, mechanical. We know we ought to be
humble; we try to be. We say in our prayers,
"We come in as humble manner as we know
how." We use the phrase of humility; we as-
sume the attitude; but there is no heart crush-
ing sense of the holiness of God which comes
like a destroying fire. The heart is not broken,
only mechanically squeezed; the spirit is not
contrite, only moderately respectful. We speak
the language of the temple and try to bring our-
selves into the right attitude of mind toward
God, but we cover not our faces before him, and
our feet, while we sing, "Holy, holy, holy, Lord
God Almighty."

What is the matter? What is the need? Just
the vision of God; the heart knowledge of the
truth. Job could argue all day with those
friends who tormented him with the efforts to
comfort. And Job was right in what he said
and told the truth all the way through. He not
only sought to defend himself but to speak the
truth about God. But not until God "assured
Job out of the whirlwind" and revealed him-
self to him in Chapter 38:41, did Job know
what he was talking about, and said that he
"had uttered that he understood not, things too
wonderful for me which I knew not. Where-
fore I abhor myself and repent in dust and
ashes." Then it was that the Lord restored and
exalted him. We must know God better; we
must abide close to him; we must like Moses
humbly ask, "Show me thy glory." When we
see God we shall see ourselves properly and
humble ourselves before him.

HOW MANY WAYS TO BE SAVED

Many ways have been suggested, perhaps be-
lieved in and preached. It may be worth while
to notice at least a few of them. We will not
discuss those depended upon among people who
know nothing of the Bible or the religion of
Christ, but those only which find advocates or
apologists among those acquainted with our
Bible more or less.

First there are people who have an idea, gen-
erally rather vague, that salvation is by instruc-
tion and education; and all we need to do
to save people is to give them proper teaching.
They will sometimes say that folks will do
right if they know what it is; that ignorance is
the mother of vice; remove the ignorance and
you remove the cause of sin. This ranges all
the way from the good woman who thinks if she
will take her children to Sunday school and
train them up carefully, they will always be
good, to the philanthropist who thinks if you
will transport our well developed civilization
from America to China or Africa their charac-

ters will be transformed and their souls saved.
It might be sufficient answer to say that hatch-
ing an alligator's egg in a hen's nest will never
make a chicken. Paul says, "seeing that in the
wisdom of God the world by wisdom knew not
God, it pleased God by the foolishness of
preaching to save them that believe."

Strange to say there are people at the op-
posite extreme who practically hold that people
are saved by ignorance rather than by educa-
tion. They say of the heathen for example that
because they have not the knowledge of God or
the Bible, or the gospel, therefore they cannot
be held accountable and therefore will not be
lost. This has taken hold of many people in
all probability who would not openly state it, but
they practically hold that people are saved by
ignorance and they seemed determined to give
them all the ignorance possible and keep them
in their present state. But God says that they
who have not the law show the work of the law
written in their hearts, their conscience also
bearing witness, and their thoughts the mean-
while accusing or else excusing them. There is
no nation without some knowledge of God. We
are told in Romans that "they are without ex-
cuse, for that knowing God they glorified him
not as God; wherefore God gave them up." No,
we are not saved by ignorance. They that knew
not shall be beaten also but with fewer stripes.

There is perhaps a more common misunder-
standing about the method of salvation for the
Jews before the days of Christ's earthly minis-
try and death and resurrection. They were
under the law and some have supposed there-
fore that they were saved by keeping the law.
Our only concern is in determining the truth
here is, what saith the scriptures. If one is to
be saved by keeping the law then he must keep
it, keep it perfectly. Nothing short of absolute
holiness will do. "Ye shall be holy for I the
Lord thy God am holy." "If any man keep the
whole law, yet offend in one point, he is guilty
of all." Paul says, "By the law comes the
knowledge of sin," not salvation from it. No
man ever kept the law for Paul quotes in the
latter portion of the third chapter of Romans
a number of passages from the Old Testament
to show that "all have sinned and do come
short of the glory of God." The Jews were ac-
customed to think of themselves as exempt from
its provisions and that the condemnation
spoken of applied only to the Gentiles. But
Paul says, "What things soever the law saith,
it speaketh to them that are under the law that
every mouth may be stopped. There is none
righteous, no, not one. There is none that un-
derstandeth; there is none that seeketh after
God."

In the fourth chapter of Romans Paul shows
that Abraham was not saved by obedience to
the law but by faith, just as men are now. "To
Abraham his faith was reckoned for righteous-
ness." Romans 4:9 and Gen. 15:6. Abraham
believed God and it reckoned to him for right-
eousness. Paul says, "By the works of the law
shall no flesh be justified in his sight." And
that he means this for Jews before the coming
of Christ as for all after the coming of
Christ is shown by his statement in Gal. 2:21:
"If righteousness is through the law then Christ
died in vain," (for nothing). There would have
been no need for his dying.

The whole burden of the epistle to the Gala-
tians and Romans is to show that salvation is
for Jew and Gentile alike through faith in the
atoning death of Christ. We are all shut up
under sin that the promise by faith in Christ
Jesus might be given to them that believe, Gal.
3:22. There is no difference for the same one
is Lord of all. Recently we heard of a teach-
ing that during the ministry of John the Bap-
tist the way of salvation was different from
what it was before or has been since. In answer
to this it is only necessary to quote Jesus
who said, "The law and the prophets were un-
til John but from that time the gospel of the
kingdom of God is preached." He meant that

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John preached it just as he was preaching it. John preached repentance and that they should believe on him who was to come, Acts 19:4. He preached the same gospel Jesus did and Jesus preached the same gospel John did. Men were saved in the same way then they are now, and have always been. There is nobody in heaven and never will be who was not saved through repentance toward God and faith in the Lord Jesus Christ. All those who are there are singing: "Unto him who loved us and washed us in his blood," Rev. 1:5. Those who were saved before the coming of Christ were saved by faith in him who was to come. Those who have been saved since his coming have been saved by faith in him who has come. Jesus is the Savior of all men. The law never saved anybody. It was our school master to bring us unto Jesus. Baptism never saved anybody. It is the public announcement of allegiance to Christ and the symbol of our death to sin and our resurrection to new life. It proclaimed our faith in his salvation and our purpose to live for him.

MISSISSIPPI COLLEGE

We have never seen so many people on Mississippi College campus as on last Saturday. The Home Coming brought friends from far and near and it was a time of general rejoicing. Mississippi College band and the Glee Club set the pace for a glad occasion and everything else measured up to it. The alumni had the day in charge and Dr. M. O. Patterson was president and made a glorious welcoming address. He then introduced Dr. Provine, who was never more felicitous. Several speakers on the program disappointed us by their absence, but others were there who never spoke better. Dr. Patterson said there were more men actually doing college work this year than ever before. Dr. Provine said the college property fifteen years ago was worth only \$100,000, and is now worth \$700,000. He proposes that by the end of this four years the endowment shall be a half million and the buildings and grounds be worth \$750,000.

Prof. Kenna of Bolton spoke for the younger men among the alumni and brought forth rounds of applause. In the afternoon he made a motion which was passed that the Alumni Association have an annual membership fee of \$10 which shall be used to employ a field man to improve the athletic equipment and do other work.

Rev. J. W. Lee, of Batesville, gave an address which pulsated with impassioned loyalty to the college and was seasoned with good sense. His speech would do the cause of education good if made all over the state.

We have never heard a better ten minute speech made than the one by Dr. J. L. Johnson of the Woman's College. His subject was "Greater Mississippi College and the State." He showed that denominational schools are giving college education to more young people in Mississippi than the state does; that they are doing it as a contribution to education without a cent of cost to the state; and that the character of men and women they send out in every line of work is unsurpassed everywhere.

President Provine had engineered a great barbecue dinner and had put through a program which will long be remembered by the friends of the college, and bind them to the old institution with hooks of steel.

One hundred and six negro Baptists went as a delegation to their national convention at Indianapolis to visit the home of Senator Harding, at Marion, Ohio, the Republican candidate for the presidency, on September 10. The president of the convention as spokesman made an address.

Write to K. G. Price at McComb and tell him on what train you are expecting to come to the convention.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec'y.

CONVENTION BOARD DEPARTMENT

The Money Test

The man who says, "I pay my honest debts," is making a claim that, if true, can not be too highly commended. The character of honesty that is commonly called debt-paying honesty is the sort the world needs. More characters break down on the money test than on most any other test. There are many motives that prompt men and women to pay their debts besides common honesty. Some pay their debts to avoid legal proceedings. Some pay their debts to preserve their credit. Some pay their debts to protect their "good name." But some, and a large per cent, pay their debts for conscience sake.

The money test is the acid test of Christian character no less than the character of men and women of the world. The Christian who fails to pay into the Lord's treasury what the Lord requires of him, according as he is prospered, suffers a breakdown of character on the money test. But the man who fails to pay his written or spoken obligation to the Lord's cause not only violates and repudiates a moral obligation, but he defaults in the payment of a business obligation.

When a man or woman makes a pledge to pay a certain amount of money to the Lord's work, he or she not only makes a solemn promise to God but also to man. It is not possible to make a pledge to the Lord's work except as it relates to the cooperative work in which you are engaged. Your pledge then becomes part of a common obligation assumed along with others, and to fail to pay your pledge means that you break faith with those who are in cooperation with you.

Every pledge made to the 75 million campaign is a pledge made to God and to every cause held dear by Southern Baptists. To fail to pay your pledge would mean that you default in your solemn promise to God and break faith with three millions of your brethren in Christ who have united in this great common task.

God help us every one to realize the meaning of the obligation we have assumed, and to pay our promise to the last cent.

Baptist Record Campaign

Many churches will be renewing their local expense budget with the beginning of the new year and we would urge all these to figure on putting the cost of the Baptist Record into the local budget and sending the paper to every home in the church. This can be done without increasing the local budget more than 5 per cent on an average.

It is really interesting to note what a small additional expense is necessary for a church to send the Baptist Record to every home in its membership. When you put the Baptist Record into the budget and send it to every home in the church it costs each home a little less than 3 cents per week. If each home has an average of three members it will cost each member a little less than 1c per week; in other words the Baptist Record could be sent to every home in the average church at a total cost of one 1c stamp per member each week.

If you smoke three 5c cigars per day you could give the price of your cigar bill and send the Baptist Record to 36 families for a year and have 60c left.

You could donate one pound of butter per week at the present price, 70c, and send the Baptist Record to 24 families for a year and have forty cents left.

You could give one dozen eggs per week at the present price and send the Baptist Record to 20 homes and have two dozen eggs left to bake your Christmas cake.

Isn't it strange that Christian people who claim to love the Lord Jesus Christ and want to see his kingdom advanced should quibble over such a trivial outlay of money or the equivalent of money when it comes to a matter so vital as placing the denominational paper in the homes of the people.

We hope the time will soon come when every Baptist Church will see the importance of placing first things first.

Let all those whose subscriptions to the Baptist Record expired in October please renew at once so as not to lose an issue of the paper. This is important.

Do not wait until the last minute to send in cash on the 75 million campaign to be credited

on this State Convention Year. The books will close October 31st.

The churches whose fiscal year begins January 1st, should order contribution envelopes from the Sunday School Board at Nashville, Tenn., now, for both local church expense and for the 75 million fund. Monthly churches may order envelopes for local expenses from the Baptist Convention Board at Jackson.

Please note on this page a request for minutes of associations to complete our files. Take time to look through your papers and send us the desired numbers.

In the readjustment of associational boundaries this fall there have been 26 county associations formed, making a total of 46 county associations in the state. Several other associations are practically confined to county boundaries but for sentimental reasons the name of the association was not changed. No doubt most of these will change their names to the name of the county in a few years.

In the readjustment fourteen additional associations have been organized according to the latest reports.

The Sunday School Board through their newly appointed Secretary of Survey and Statistics is calling on the state secretaries for uniform statistics covering the following separate statistical tables: Historical table, church membership statistics, contributions of the churches, directory of district associations, directory of Sunday schools, directory of B. Y. P. U.'s, directory of W. M. U. work, directory of schools and colleges, directory of board members and heads of departments, ordained ministers, new churches constituted, a summary of statistics.

We will be sending out forms for gathering the desired information and we will ask the brethren in advance to lend us their full cooperation in gathering these statistics.

Results of Recent Meetings—Let us Thank God for These.

Number of meetings reported since last publication, 26; number professions of faith, 187; received for baptism, 174; received by letter, 169; restored, 2; total additions, 345. Total number of meetings reported to date, 1,257; total additions to date, 13,919.

Wanted—Minutes of Associations

We want to bind in book form a complete set of the minutes of our associations for the years 1915, 1916, 1917, 1918, and 1919.

Brethren, will you please send to J. B. Lawrence, Jackson, Miss., copies of the minutes for following named associations for the years indicated by the names of each:

Aberdeen, 1917, 1919; Bay Springs, 1916, 1917; Bethel, 1916, 1917, 1918, 1919; Bogue Chitto, 1916, 1917; Calhoun, 1917, 1918; Central, 1917, 1918; Chickasaw, 1917, 1918; Choctaw, 1917; Coldwater, 1917; Deer Creek, 1915; Green County, 1917; Gulf Coast, 1916; Hobolochitto, 1917; Judson, 1917, 1918; Kosciusko, 1917, 1918; Lauderdale Co., 1917, 1918; Lawrence Co., 1916, 1917; Leaf River, 1917, 1918; Lebanon, 1917; Liberty, 1917, 1918; Louisville, 1917; Magee's Creek, 1916, 1917; Monroe Co., 1917; New Choctaw, 1917; Oktibbeha, 1917; Pearl Leaf, 1917; Pearl River, 1919; Pearl Valley, 1915, 1916, 1917, 1918; Perry Co., 1915, 1916, 1918; Pontotoc Co., 1919; Red Creek, 1916, 1917, 1918, 1919; Strong River, 1918; Sunflower, 1916; Tippah, 1917, 1919; Tishomingo, 1918; Tallabala, 1916, 1917; Tombigbee, 1915, 1916, 1917, 1918; Trinity, 1917, 1918; Union, 1917, 1918; Walthall Co., 1917, 1918; West Judson, 1917; Yalobusha, 1915; Zion, 1917, 1918.

Mrs. Minnie Milling writes that Pastor Egbert Breland baptized 18 and sixteen received by letter into Bluff Springs church. The preaching by R. J. Hendricks and Brother Cummins was fine. Crowds attended every service for eight days. Two deacons were ordained, Brethren Noah Gilmore and A'ford Barfield. A good list of subscribers was sent in by Bro. Hendricks.

CHRISTIAN STEWARDSHIP

(Sermon by I. H. Anding of Brookhaven, Miss., delivered before the Lincoln County Baptist Women's Association in Bogue Chitto, Oct. 19, 1920, and requested by resolution for publication.)

"According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God. If any man speaketh, speaking as it were oracles of God: if any man ministereth, ministering as of the strength which God supplieth; that in all things God might be glorified through Jesus Christ, whose is the glory and the dominion forever and ever. Amen." (Rev. Ver.)

For the many years I have been going in and out before the people in pulpit service. This is my first experience in attempting to preach to a Baptist Association of Women. I assure you, however, it is a happy privilege accorded me to be one of the first, if not the first, to bring a message to the Lincoln County Baptist Association of our good women. The subject suggested for the occasion is CHRISTIAN STEWARDSHIP. The text makes prominent this thought; but to simplify the subject, we will call it: CHRISTIAN SERVICE FOR GOD'S GLORY.

I. First it will be helpful to study the New Testament terms by which the people of God are designated.

1) They are first spoken of as disciples. This term is used in the New Testament two hundred and sixty-four times and but once in the Old Testament. It means a learner, or one under the teacher and leadership of another. It is properly applied to any one who professes to receive instructions from another, especially from one who is the head of a sect, school, or system of principles. We read of the disciples of Plato and Aristotle. Blackstone had his disciples of legal science. Thomas Jefferson his in the science of government, Mary Baker Eddy hers in the cult of Christian Science. In the New Testament we read of "the disciples of Moses," "the disciples of John the Baptist," and "the disciples of Christ." Hence the disciples of Christ were his professed followers, but as in all professions there is the genuine and the false, so we find the term does not always mean a true follower of Christ, for we read Jno. vi:66, "From that time many of his disciples went back and walked no more with him." These evidently were the stony-ground hearers whose hearts lacked depth and richness for the growth and development of the truth when adverse circumstances prevailed, the cross of the truth, and the cross of suffering, and the cross of turning over our money for Christ, must all be borne if we would be his real disciples.

2) We find the term Christian, which is the most popular title in our day, for one who professes to be a follower of Christ, used only three times in the New Testament. It was used neologism in derision of those who claimed to be followers of the then despised Nazarene, for the inhabitants of Antioch, where "the disciples were first called Christians," are said to have been vexed for thus employing names derisively. There seems also to be a vein of sarcasm in Agrippa's reply to Paul's question, "King Agrippa, believest thou the prophets?" "In little thou persuadest me to become a Christian." It is not uncommon for names to be given to a class or community in ridicule, for example the early settlers of Alabama were called "Yazaws," those of Florida "fly-up-the-creeks," of Louisiana "Creoles," and of Mississippi the ridiculous name of "tadpoles." And so on down the list. "Christian" is a good name, however, it may have come to be used, and should be honored because of Him, the Christ, from whom it is derived.

3) Another name is that of "believers." Only twice is this term used, but a great number of its cognates are employed to denote those who have accepted the Christ as the way, the truth, and the life, those who believe that the sacrifice he made of himself on the

cross is the price of sinner's redemption, and its personal appropriation, the instrumental cause of his salvation. Those who go no farther than the acceptance of the theory may be classed as counterfeit believers. Those whose faith is known by their works are the genuine.

4) Again there is a term—tender and endearing—it is that of "children." More than fifty times "children of God" and "sons of God" are phrases used with reference to those who belong to the family of God. The child claims a place in the family by birth or adoption. So, if a child of God, we may see ourselves as a waif, picked up from want and woe and beggary and given a new name, new relations, and consequent obligations, adopted as a child of God in his family. Such a child of God shares equally in heirship with him that is born from above, and is thus given by the Father to the Son. These are the two ways—birth and adoption—by which our Heavenly Father would show his children how he loves them. And what manner of love it is that we should be called children of God!

5) Another term is that of Saints. More than sixty times it is used in the New Testament to designate those who had been separated or set apart to a new life, a life of consecration to God's service. Paul makes frequent use of this title in addressing, through his letters, those who had espoused the cause of Christ. It was a proper and popular term in the earlier days of Christianity, and would be now, doubtless, but for the abuse of the term in its misapplication or its misinterpretation. Since the term has been used by the papal hierarchy to apply to those who have attained a higher order or rank in ecclesiastical circles, the modest Christian disowns the title; or the idea that the word carries in its meaning a deeper sanctity and a holier consecration than one feels worthy may be another reason why the term is not in modern usage. If there are saints in glory, and certainly there are, then their sainthood must begin on earth.

6) This brings us down to the term used in the text to designate those engaged in service for God's glory—that of Steward. It is used about fourteen times in the New Testament. Its original use applied to "one over a house," or a house manager, and came to be used for one to whom important trust is committed. It is used in this sense in the parable of the unjust steward, Luke xvi:1-8. It should be observed that the trust in temporal things committed to the steward was intended by our Lord to illustrate and enforce the spiritual responsibilities of God's servants. This same truth is found in the text, "According as each hath received a gift, ministering it among yourselves as good stewards of the manifold grace of God."

II. In the second place we may find it helpful to study the character and qualifications of a good steward.

1) A good steward is a good servant—a dependable servant, one who has the honor and glory of his master in view, and can be counted on to meet the responsibilities and obligations imposed on him by his Lord. The other terms used do not carry, in their meaning, the conception of activity and dependability that is lodged in this term.

The "disciple" is satisfied to be recognized as a professed follower of Christ. And that is about the extent of our opinion of him.

The "Christian," so called, tells you he is a member of the church, but is not working much at it.

The "believer" has the theory of Christianity, it may be, but so often woefully short in practice.

The "children of God," from the relation they sustain, should be dutiful and God-honoring, but like so many earthly children they leave their cares and duties to the graciousness of the household.

The "saint," to be such as he sees it, would

shut himself out of life's activities, and in some cloistered retreat seek to save himself from sin, but of no one else he is concerned.

The term "steward" put emphasis on service in order to meet the trusts that are his. Take this illustration: "A watch is called a 'watch,' a 'chronometer,' a 'time piece,' it may be all of these and so you call it, but it may fail to meet the end for which it was made, but a time keeper is the thing you want, the 'time keeper' keeps the time, by it you can meet your engagements to the minute, and never fear that the train schedule is wrong. The steward, like the time keeper, is a good steward and dependable.

2) A good steward utilizes his gifts for God's glory. He has a gift according to the manifold grace of God. Not miraculous gifts in this age, but endowments such as God has bestowed upon his children in greater or less degree.

The text gives us two forms of Christian stewardship; the work of teaching is one, "If any man speaks, his speaking (or teaching) must be according to the oracles of God," that is, in keeping with the word of God. Traditions, customs and creeds for which there is no warrant in the word of God must have no place in the good steward's teaching. Christ is the light of the world. Every good steward will strive to carry this truth to all that are in darkness. The other form of stewardship is that of a practical service. "If any man ministers (or serves) let him minister in the strength which God supplies." It would be inconsistent to teach well and practice none. This ministering will look after the interests of the kingdom at home and everywhere. It will be imbued with the spirit of love admonished in the 8th verse: "And above all things have fervent love among yourselves." It will manifest itself also in the practice of hospitality, 9th verse: "Using hospitality one to another without murmuring." There are so many needs in the world. And every need is an appeal for help, and each gift, of whatever bestowment or possession, is an opportunity carrying with it an obligation to help the needy. Temporal and spiritual hospitality is the work of the good steward; those hungry for the bread of life must be fed, those without clothing for the soul need Christ's righteousness, those in the prison of sin need freedom. Selfishness and service are not in fellowship. The good steward will not embarrass himself by trying to carry both.

3) Again the good steward recognizes God's ownership. He is not his own, he has been bought. He belongs to the Purchaser, he is therefore a subordinate. And like the good soldier listens for orders and hastens to obey. With him God's ownership means his stewardship. All that he has and all that he is is part of the capital stock in the great Banking House of God's business in this world. The dividends he gets may be small but it is in proportion to what he puts into the business. So he may say with Paul as he concludes his profound treatise on the doctrines of grace in the first eleven chapters of the books of Romans: "For of him and through (or from) him and unto (or for) him are all things. To time be glory forever. Amen."

4) The good steward has good business capacity. It does not satisfy him simply to desire to do things, he does them. The generosity of the unjust steward in the parable toward his master's debtors in order to gain friends for himself, was the business sagacity his Lord commended. By his generous treatment of those who carried the burden of debt, he secured an earthly habitation. From this, our Lord teaches that we should make such use of our means, our money, our talents, our treasures as to get the commendation of our Lord, and to secure heavenly treasures, and gain friends who going before us to glory will have a glad welcome for us.

A grievous lack of business capacity is perhaps the one thing responsible for the weak-

ness of our church, the small showing they make for kingdom advancement. It is to be hoped the patient is getting better, for he seems to be picking up a little. To good business methods, along with your faith and consecration is due the remarkable success attending the kingdom work of your good women. Your work with the young people, your mission study classes, your systematic giving and tithing, your happy meetings and instructive talks, combined with songs and prayers put methods in your business, and business in your methods.

And now why the admonition of the text to "minister as good stewards"? Not for ourselves, although the reflex influence will bring heart rejoicings and a peace that passes understanding; but it is "that in all things God may be glorified through Jesus Christ whose is the glory and the dominion forever and ever. Amen."

It is required of a steward that he be found faithful, not only in the great things but in the little things, not only in the many things but in the few things. Some one has sung truly:

"It isn't the things you do, dear,
It's the thing you leave undone,
That brings the bit of heartache
At the setting of the sun.
The tender word unspoken,
The letter you did not write,
The flowers you did not send, dear,
Are your haunting ghosts at night."

WHAT'S THE MATTER?

(T. J. Moore)

Our dear old Mississippi College isn't keeping pace. All the other colleges are overflowing. Mississippi College, with an alumni who in point of achievement in the things which really count in life's battles, leads any other institution for higher education in the state. But it is trailing behind in the number of its matriculates. There are at least a thousand young men from Baptist homes in Mississippi now in colleges and universities and only three and a half hundred of them in our own college.

The denomination has spent on Mississippi College since 1890 in buildings, equipment and endowment in cash in round numbers over \$400,000, and yet in these thirty years her matriculations have scarcely doubled. Because there were room and equipment at Clinton not being used by Baptist boys the president of the college a while ago begged that the school might be co-educational so that from the overflow of the girls' colleges the unused space might be used. What's the matter that our boys are not going to our college? Are we pastors to blame? Do we diligently urge our people to send their boys to our college? If the blame is at our door, brother pastors, let's wake up.

Perhaps those of us who have drunk at the fountains of her knowledge and character-building power neglect to speak her praise as we should in the ears of our brethren and their sons.

One alumnus of the college, and now a judge of one of our court districts, said in an address in a district association in my presence recently that perhaps one cause of the low matriculation is that the president and members of the faculty do not circulate among the people enough. I know not where the trouble lies but something is the matter somewhere.

I am glad to state this is not true with our women's colleges. Not only is it true that the two women's colleges owned by us—Mississippi Woman's College at Hattiesburg, and Blue Mountain Female College at Blue Mountain, are crowded to overflowing after turning away largely more girls than there are boys in Mississippi College, but the other two, Hillman and Meridian, virtually Baptist schools but under private ownership, are overflowing. I want to just compare the difference in what it has cost Mississippi Baptists to furnish room and equipment per student for their boys and girls.

They have invested of their own means in

Mississippi College, say \$500,000 in buildings, equipment and endowment. This divided by 350, the number in school, gives \$1,430 we are furnishing for the use of each boy. That is each boy while in school has the use of that amount of our property while he is in school.

We have put into the Mississippi Woman's College and the Blue Mountain College about \$400,000. In these two schools we have over 800 girls. This gives about \$500 of our property to be occupied by each girl.

A lot of our room and equipment is lying unused at Clinton and three hundred girls are turned away for lack of room at the two girls' schools. And yet when our Education Commission came to divide the \$1,000,000 coming to our colleges, they gave Mississippi College, which is educating only 350 students, nearly half of the million, \$400,000, and to these two schools which are educating over 800 students only \$200,000 each. And besides in the case of the Woman's College, charged it up with a debt the Commission had incurred for the state before the 75 million campaign was born, which debt—\$150,000—eats up all of the Woman's College part but \$50,000.

Jesus Christ said in John 15:2, "Every branch in me that beareth fruit he purgeth it that it may bring forth more fruit." But not so with these Commissioners. They give the most lavish attention to the branch with the sparsest fruit.

Outside of the preacher students I firmly believe it means a deal greater asset to the cause of Christ and to our denomination for a girl to get her education in a Baptist college than a boy.

HOW ENLISTMENT PUTS A MORIBUND CHURCH ON ITS FEET

(William A. Moffitt, Enlistment Worker)

One of our small town churches sometime ago was paying its pastor \$1,000 a year, and falling behind about \$200, going on in the old, old way of scratching around at the end of the year, and with much groaning and sweating and distress finally raised the deficit.

The usual result followed. The pastor became discouraged. He was a good man. Everybody loved him, but he was human. He could not help feeling that, though they loved him, if his services were appreciated as they should be, they would not have such a hard time paying his salary.

Spirituality suffered as a result and there was a general air of discouragement. Both pastor and people thought that the only remedy was for the pastor to resign, get a new pastor and the impetus given by a new man might bring them out of the difficulty, for a time at least, while the pastor was new.

The pastor had heard of some of the results of enlistment men of the Home and State Boards in remedying such conditions. So as a last resort, he visited an institute which I was holding. At the close of the institute he came to me and told me of his situation. He said that he did not want to leave his field, and the people did not want him to leave; but that he saw no way out of the difficulty, and asked me to make a date with his church for a financial institute to see if anything could be done. But he told me frankly that owing to the peculiarities of his field, he did not have much hope.

A little later I went and called the deacons together for consultation about their situation. They were very skeptical. They said, "Our folks will not stand for a preacher to talk money."

I explained to them that it might be a good plan to see a little something about what the Lord had to say about pastoral support or sacred financing of his work, and nobody seemed to object to studying the Bible for a few days on the subject. One of the deacons said, "Well, we can't make it any worse than it is; we have

got to do something and I am in favor of trying it."

With that kind of encouragement we began. The people came and to the deacon's surprise, savagely drank in the scripture teaching and seemed thoroughly to enjoy it, and to be anxious to line up with the scriptural teachings. The whole matter of putting the church on a systematic subscription plan was thoroughly explained, and teams appointed and thoroughly instructed about their duties for the every member canvass.

The roll of the members was gone over and a reasonable apportionment was set for each member in making the budget. It was diligently explained that there was no assignment and each canvasser was to make this plain if any objections came up.

On the appointed afternoon the teams went out cheerfully and hopefully. They made a thorough canvass, hoping to be able to raise the \$1,000 salary for the incoming year and if possible the \$200 deficit. This was Wednesday afternoon. The teams were to report at prayer meeting.

A large crowd gathered at prayer meeting for the interest aroused in the few days' study. The teams came in joyfully and there was a general air of suppressed excitement, wondering what the results would be. After the first team captain had reported the excitement became and remained intense until the last reported, every one with great success. Immediately the meeting broke out into a revival.

The results showed that instead of hardly succeeding their expectations, they had a good margin over \$1,600. Almost every member had contributed and everybody was happy. Then they decided that they could pay the deficit and would pay the pastor \$1,200 instead of the \$1,000, and still take care of their other expenses.

The revival spirit which broke out at the prayer meeting gathered momentum, until in a few weeks the church went into a revival meeting which resulted in forty-two additions to the church by baptism.

Do the results last? Well, several months later I met one of the leading members at a convention. He said that all expenses were kept paid by the church and there was always money in the treasury, and the church was in a constant state of revival.

Fayetteville, Ark.

READ THE BAPTIST RECORD

First—Because the regular reading of our denominational paper makes us more intelligent as Christians and Baptists; therefore, more useful.

Second—Because it encourages the reading the Bible, the Book of books, the most important of all books to the human race.

Third—Because it exposes error and presents, advocates and defends the truth as is in Jesus.

Fourth—Because it aids in unifying our denomination in faith and practice.

Fifth—Because it encourages regular attendance upon public worship and prayer meeting.

Sixth—Because it inspires to better living and to nobler deeds in all relations of life.

Seventh—Because it helps to settle differences among brethren in Christ Jesus.

Eighth—Because it is a medium of communication and informs us of conditions among Baptists of the state, making possible a sympathetic and enthusiastic cooperation in "preaching the word," sustaining missions and supporting the various objects fostered by the denomination.

Ninth—Because it increases interest in a worldwide gospel propaganda.

Tenth—Because it promotes love, harmony and happiness in our homes and awakens interest in the welfare and salvation of others.

C. M. SHERROUSE.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS		
President—	MRS. A. J. AVEN	Clinton
First V-President—	MRS. J. GODBOLD	Clinton
Second V-President—	MRS. M. F. DOUGHTY	Shaw
Third V-President—	MRS. C. LONGEST	University
Fourth V-President—	MRS. JEFF KENT	Forest
Fifth V-President—	MRS. JAMES CHAMPLIN	Hattiesburg
Sixth V-President—	MRS. L. BUNYARD	Summit
W. M. C. V-President—	MRS. A. J. AVEN	Clinton
Recording Secretary—	MRS. P. I. LIPSEY	Clinton
Young People's Leader—	MISS FANNIE TAYLOR	Jackson
College Correspondent—	MISS MARY RATLIFF	Jackson
Training School Trustee—	MRS. J. L. JOHNSON	Raymond
Margaret Fund Trustee—	MRS. W. J. DAVIS	Hattiesburg
Mission Study Leader—	MRS. H. J. RAY	Jackson
Personnel Service Leader—	MRS. W. F. YARBOROUGH	Grenada
Stewardship Leader—	MRS. H. M. KING	Hattiesburg
Chm. Hospital Supplies—	MRS. LIZZIE GEORGE	Jackson
Corresponding Secretary—	MISS M. M. LACKEY	Greenwood
Treasurer—	MISS M. M. LACKEY	Baptist Building, Jackson
Editor—	W. M. U. PAGE	MISS M. M. LACKEY, Jackson

"That in ALL things He might have the pre-eminence."

"Victory for the Lone Star State" is the way the last Royal Service speaks of our Big Sister's winning out in the all-summer campaign for subscriptions. It was quite a disappointment to your secretary that Mississippi did not quite reach the mark, though "she made a fine record." Let's try a bit harder next time—not for the purpose of winning the victory, but because every woman in our state should read Royal Service.

The two letters are all we know about the cholera in Shanghai Baptist College. These do not tell us how many had the dread disease, nor how they became infected. Some are awaiting with yearning hearts for more news. Let us pray for our missionaries.

It is with sincere gratitude that we acknowledge the full sum of \$200 has been paid in for our Personal Service Scholarship girls. Others still want to have a part. Just send your fund along and we will see that our girls get the benefit of it; some of them need help sorely.

TWO PERSONAL LETTERS

Bridgman School, West Gate,
Shanghai, September 24th.

My Dear Mother:

I wonder if you will have gotten the news of Mrs. Westbrook's death and have worried any about the rest of us. The past ten days have been hard, but it is over now. Dr. Webster and I were quite sick with cholera, Charles a little, and Mrs. Westbrook and Chen Yu Bing, one of our best teachers, died.

We had the best of treatment at the hospital and folks were so good. Of course nobody could see us, but I had notes and letters every day and my room was full of flowers.

Henrietta wrote me for me to come here to get strong. We are right next door to the woman's hospital where I have two doctor friends. I am now in a steamer chair on a big upstairs porch with trees about. Miss Priest and Mrs. Bryan wait me next week and Miss Lanneau has written for me to come there. Dr. Decker's wife is teaching my classes so I do not feel any need of hurrying back—though I shall soon have my normal strength. I am feeling entirely all right and doing practically everything.

The Empress goes tomorrow and I wish I could write more but I guess I had better not. Henrietta certainly knows how to look after a body. It is so good to be here.

Don't worry. I haven't got a minute. "All things work together for good" and I am not sorry of the experience. Love to all.

DAUGHTER.

(Elizabeth Kethley)

Shanghai, Sept. 24, 1920.

Dear Mrs. Kethley:

I am waiting this to voice with you over the recovery of our precious Elizabeth. She

left the hospital yesterday, and I went by to see her on my way to school this morning. I found her sitting propped up eating her breakfast, and enjoying it, too! She had had oatmeal before I got there, and while I was there she had a cup of cocoa, a poached egg, and toast. She had on the pretty silk kimono over her gown, and is, if possible, sweeter than ever. We all do love her very dearly, and you may just know we are everyone going to do our best to make her "getting well days" pleasant ones. She is coming to us next week, and Mrs. Bryan and I are going to keep her until she is good and well and equal to the work before we let her go back to the college. In the meantime, I shall be seeing her every day, as well as many of the others as possible.

She is with a lovely set of young men whose work is under the same roof so that they can run in to see her all through the day. She has a room opening on to a big sleeping porch and plenty of nice fresh air.

She said she was writing you, too, by this mail, so you will know for sure by the hand of two witnesses that she is getting along splendidly. I know what it means though to have a loved one sick so far away, and this comes to you with much loving sympathy, and great thanksgiving for His sufficiency to meet all our needs.

Love to you and dear Miss Lackey.

SALLIE PRIEST.

LAST REPORT OF THE WOMAN'S MISSIONARY UNION OF CENTRAL ASSOCIATION

Canton, Miss., Oct. 11, 1920.

My Dear Miss Lackey:

It is impossible for me to give our annual meeting justice in making this report, but I want those few societies that were not represented in this meeting to know that their absence was the only thing that kept our joy from being complete as to attendance, for we were delighted with the great number of women in attendance, and the very great interest manifested. The only thing that kept this meeting from being a greater one was the lack of time for our work. You know sometimes we hear it said that the time cannot be profitably filled, but not so in this case, some of our program as planned had to be eliminated, besides good women wanted places on the program to tell of their work, and get help and suggestions from others, but for want of time could not.

We know that it will be impossible to get a complete report of this meeting in your paper for want of space, but will only mention a few things especially stressed. And we have asked that the superintendent's report be given in full in the association minutes, and dear president of the well organized society, please look into this report and see if there is something for your society to do in the coming year. Of course most every one before this time knows that Central Association was dissolved at this annual meeting, and instead of our work being done all in one association, it will be done in three. In some ways this makes us sad, for we are reluctant to part from each other in our work, but as we know how well the circle plan has worked in our local organization we can well see the benefits to be derived in having three county organizations in this large territory.

Long before the time set for our program to begin, our women began to come in on the train and in automobiles, and when the meeting was called to order a large audience was waiting.

After devotions so beautifully conducted by Mrs. P. H. Virden, of Canton, the Young Peoples' Work was reported and discussed. The roll call of these auxiliaries showed a number of great achievements for the year as almost every one had some one to respond by telling of their work. Clinton and Jackson Second had a number of girls present to tell of their own work, even though it was a school day. The aims of each Sunbeams, G. A.'s and Y. W. A.'s

were most splendidly given by young people from these organization.

We must speak of the splendid report given by chart from the Chairman of the Publications Committee, Mrs. W. S. Dennis, of Terry. This phase of our work we have given special emphasis to for the past year, for believing information is essential to inspiration, we are trying to place information in the homes of our people, and so glad to report great progress along this line.

We were indeed glad to have had Mrs. J. R. Sandifer, of Jackson, to bring messages in song, sages in song.

All reports were made and displayed by charts. And it was thoroughly interesting and inspiring to make these comparisons of the year's work in Personal Service, Mission Study, Periodicals, and Financial Achievements. And too, the charts showed to those not keeping complete records how easy it would be to have a full report. The Periodical and Mission Study Charts were good to look upon for they showed the real foundation of the success attained. Mission Study Reports showed 31 classes for the year, 98 seals delivered during the year, 138 women holding certificates, and 58 of these certificates were delivered during the past year. Also five official seals were reported. This report was not near complete, this coming from only five societies. The superintendent's report was brought in a very simple message, based upon the one word, "Service." After our failures and achievements were discussed, we were asked to look ahead for the work to be accomplished for the coming year, and each well organized society was asked to adopt, so to speak, one of the ten societies so much needing help, and to stay with them in their work and help them in every way that help is needed, until these were well on their way to independence. And in this way let our light so shine in the corners nearest our own doors that our Father will be glorified. Dr. Lawrence came to us just at this time with a soul-stirring message, as is usual for him to have, but in this one he urged upon us the seriousness and the present need of every subscriber redeeming his or her pledge to the campaign, and urged upon the women especially to feel the responsibility of seeing that her church pledge was likewise paid in full as it came due.

Our Associational Standard of Excellence was discussed by our vice-president, Mrs. A. K. Godbold, and I hope each of the new associations will adopt a similar standard. Although Central Association failed to attain this standard this year, we have a good foundation for the new year's work, and next year may we have three new association to attain this standard. I believe we will.

Then we have our own dear Miss Lackey to come to us leading a Round Table on general problems and plans. The only things disappointing about this was the fact that our time was so limited.

A number of others rendered invaluable services to the program for the day, but we must say a few words in commendation of the dear women of Canton who so efficiently and pleasingly entertained the entire association. A bountiful and lovely plate lunch was served in the commodious basement of the church, which had been artistically arranged, lovely flowers and ferns lending their beauty and fragrance, bidding welcome to all. And I am sure that every one enjoyed to the utmost being with these dear good people, and meeting in their handsome new building, which had been made even more lovely with beautiful decorations of pot plants and flowers. And in making this final report of the Woman's Missionary Union of Central Association, I, as superintendent, am sad and am glad. And may each of us enter upon the new year's work, and in our respective new associations with a determination to make our association the very best for the glory of the Father.

MRS. L. H. YARBROUGH.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

Unions Reporting 100 Per Cent In Any One of the Points Under Educational Work.

We have two unions reporting 100 per cent in Daily Bible Readings for the past quarter, Senior Baptist Orphanage Union and Juniors of Brookhaven. There was one union reporting 100 per cent in study course, Seniors, West Laurel. We had ten reporting 100 per cent in Systematic Giving, Baptist Orphanage seniors; First Church Jackson seniors; Pontotoc seniors, Pontotoc juniors; Wiggins seniors; Brookhaven juniors; New Salem, Hinds County seniors; First Jackson juniors; Sardis seniors; West Laurel seniors; Como juniors.

We had many unions reporting up in ninety per cent, but as an incentive to be 100 per cent perfect, we only print the names of those reporting 100 per cent.

Our Honor Roll—Third Quarter.

The summer quarter always is the hardest one we have to keep up our standard. It is vacation time and so many of those who do not take the work seriously, take a vacation in B. Y. P. U. work as well as in everything else. We are gradually overcoming that however, and hope before many years to have just as good work done in the summer as any other time. We only have eleven A-1 Unions for the third quarter. We give the list below:

Senior—First Jackson; Baptist Orphanage, Jackson; Pontotoc; West Laurel; First Vicksburg.

Junior—Aberdeen; Pontotoc, Blue Mountain, Brookhaven, Columbia, First Laurel.

And Still They Organize—Five This Time.

We have reports of five new B. Y. P. U.'s organized within the last week which brings us a little nearer our goal of 100 per cent increase in number of unions for Mississippi.

A letter which we give below tells of the Hickory Junior going out and organizing a Union at Good Hope church. That makes about four for them this year.

We also give a letter from Miss Martin telling of the new Union in C'ear Creek Baptist church, near Baxterville.

Mr. C. J. Rushing of Itta Bena reports their purpose to organize and we feel sure they have carried out their purpose before now.

Miss Tomlinson of Walnut reports a Senior Union in the Chalybeate church organized with bright prospects.

The church at Derma with Bro. H. J. Shepherd as pastor, has organized a senior union with twenty-four members. All officers called for in the standard of Excellence were elected and Miss Mozell Griffen in reporting the organization says that they expect to be the best B. Y. P. U. in the county. That is the spirit that wins.

HICKORY, MISS.

Oct. 15, 1920.

Dear Bro. Wilds:—

Mrs. Gibson, our leader, with fifteen junior and five visitors, went down in the country last Sunday evening to Good Hope church.

We gave a demonstration and then organized a Junior B. Y. P. U. The church electing Miss Mary Everett as leader, Mr. Tom Eevrett as president. Both addresses being Hickory, Miss.

Write them at once please, and help them with the work. We all hope they will have a splendid union.

On the way back we enjoyed eating sugar cane and chinque pins.

Our juniors are increasing and doing so much better since school begun.

A number lead in prayer for which we are thankful.

We are busy on the other work now. Will not say what all we are doing because we want to win the Banner so bad we fear if we let it be known we won't.

WILMA GUNN, Cor. Secy.

SECOND CHURCH JACKSON, HOLDS INTERESTING BUSINESS MEETING.

The B. Y. P. U. of the Second Church of Jackson, Mississippi, had a very interesting business meeting Monday, the eleventh, at the Pastor's home. There were several important things accomplished.

First, an advertising committee was appointed whose duty would be to look after all announcements, both from the pulpit and in the papers, as well as preparing posters and invitation cards.

Second, it was agreed that a committee of deacons should be selected to visit the B. Y. P. U. every Sunday and grade the program on its presentation, originality, and the use of papers. At the end of the quarter the two groups that make the highest average are to be entertained by the other members of the union.

Third, a plan was devised by which the Daily Bible Reading cards are to be punched at the weekly meeting and kept on file in care of the Drill Leader. The object of this is to keep in the hands of the leader an accurate account of the readings for general reference.

Fourth, the City Union and Training School were discussed. We had with us at this meeting the president of the First Baptist Union and also Mr. Russell who represented the other unions of the city.

It was decided that the City B. Y. P. U. should meet at the First Baptist church the first Sunday in November, and that our Union should give the program. The date for Training School was set for about the first week of December.

After a delightful social hour we adjourned.

KATHERINE LAWRENCE,
Chariman Advertising Com.

Is America Worth Preserving?

Is America worth saving from radical socialists, bolshevists, the untempered teaching of unbelieving intellectuals, and the flagrant fleshly sins of misguided multitudes?

Next to the faith which binds men to Almighty God, the safety and preservation of this nation is today the most important thing in the entire world.

THE HOME MISSION BOARD

is this year executing for Southern Baptists the greatest Home Mission program they ever undertook. Baptist money to the amount of \$2,900,000 has been appropriated for the work. The harvest is bounteous, and the laborers were never more earnest and happy and busy.

BUT THE PROGRAM

IS ENDANGERED

It is projected on the basis of the 75 Million Fund and most of the churches are not sending in the money to sustain it. The present lack is grave.

Baptists of the South are among the most loyal Americans and Christians in this nation. Their hearts are deeply stirred by the present situation in our country.

We appeal to pastors, churches, and mission societies for continued prayers and for liberal and sustained contributions to the 75 Million Fund which they have subscribed.

UNTIE THE HANDS

OF YOUR BOARD

which in its great advance in appropriations is worthily expressing the passion of your heart for God and for country.

BAPTIST HOME MISSION BOARD

1004 Healey Bldg., Atlanta, Ga.


You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS CHILL TONIC restores energy and vitality by purifying and enriching the blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS CHILL TONIC is not a patent medicine. It is simply **IRON** and **QUININE** suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and **IRON** to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strengthening Power of **GROVE'S TASTELESS CHILL TONIC** has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get **GROVE'S TASTELESS CHILL TONIC** when a member of their family had Malaria or needed a blood-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.



"I am well!—your chickens and stock well?"

If not—give them Bee Dee

Stock & Poultry Medicine

The old reliable **BLACK-DRAUGHT** for stock and poultry

Ask your merchant!

Merchants: ask your jobbers' salesmen about Bee Dee!

No Risk With "Diamond Dyes"

Don't Risk your Material in Dyes that Fade or Run

Each package of "Diamond Dyes" contains directions so simple that any woman can dye a new, rich, fadeless color into worn, shabby garments, draperies, coverlets, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color cards.

KENNINGTON'S
JACKSON, MISS.
Mississippi's Best Store

A SEASON OF REFRESHING AT SECOND CHURCH, JACKSON

Our church has been very greatly helped by the season of refreshing that came to us during the days of preparation for and during the days of the revival services.

Many of our folks, I think I can truthfully say, did their best in the way of consecration, prayer and work. Dr. W. W. Hamilton and Mr. J. W. Jelks proved to be God's men for the hour. Jelks is a whole team when it comes to work with the young folks. He is one of them and they love him. He also knows how to lead his congregation to the heights in song.

Dr. Hamilton has few, if any, equals when it comes to consecration of heart and a burning passion for the salvation of the multitude. His messages are delivered with a pathos and power that convinces his hearers that there is one man who feels and experiences precisely what he is talking about.

I am sure that the South has no more practical evangelist today, one who speaks from the standpoint of the busy pastor, than is Dr. Hamilton. He appeals to the intellect, stirs the soul, and fires the conscience. His messages burn like fire, and yet are tender and loving and heart-breaking.

Southern Baptists, we can congratulate ourselves in having at the head of our Department of Evangelism Dr. W. W. Hamilton. We are safe.

We can't count the results of our meeting by the numbers who joined our church. We had seasons of consecration and surrender to God. The results of which God alone knows.

Dr. Hamilton presented messages in four of our colleges and in our high school, where impressions were made, we trust, as lasting as eternity.

Number received by letter, 94; number by baptism, 63.

May the blessings of God follow these men wherever they go, is the prayer of the Second Baptist church.
H. M. KING.

ORGANIZATION OF DELTA ASSOCIATION

On the 12th last, sixty messengers from the counties of Quitman, Le-flore and the second district of Tallahatchie, met at Sumner for the purpose of organizing the new association. A roll call of all the churches was the first order after the devotional services by Brother J. J. Mayfield of Charleston. Most of the churches responded either in person of a messenger or letter or a representative of some kind. Then these twenty churches went into the organization, resolving themselves into an association which was named the Delta Missionary Baptist Association, adopting articles of faith and rules of decorum as brought in by the committee, Brothers R. M. Boone, N. W. P. Bacon and W. C. Tyree.

The officers elected were: Judge Lowrey, moderator; E. A. Rushing, clerk, and J. W. Self, treasurer.

The representatives on the board are N. W. P. Bacon, the state mission board; W. C. Tyree, the foreign

mission board; W. R. Cooper, the Home Mission Board.

The first meeting of this association will be with the first Baptist church, Greenwood, with Bro. W. O. Blount, of Marks, to preach the sermon, and Brother J. P. White as alternate.

The women had a large organization and congratulated themselves that they surpassed the men in number and in dispatching business.

We had a most brilliant beginning which gives us a prophecy of a bright future.

Dr. Tyree preached at night for us and gave us one of the best sermons we have heard in a long time. The Kingdom is coming.

W. R. COOPER.

MEADVILLE AND BUDE

We are just into our home and unpacked things which was an easy task. The Lord has certainly opened unto us one of the whitest fields that it has been ours to look upon here at Meadville and Bude. I am to give half time to each place and the work is very promising indeed, and find that my four years in Lafayette County A. H. S. is of great use to me for the country agricultural high school is located here and is full of live, wide-awake young men and women.

Then at Bude we have access to several hundred men and women that there in connection with the great saw mill plant of the Bogue Chitto Lumber Company. And I must confess they do come to church. The Lord is giving us full houses at both places of very earnest and attentive hearers.

Pray the Master he will bring victory to this people.

W. A. GREENE.

CHURCH TO COMPETE WITH BALL ROOM FOR YOUNG PEOPLE

Believing that if the churches make adequate provision for the social life of their young people it will not be so difficult for them to keep their young members away from the dance halls and objectionable motion picture houses, Dr. H. W. Virgin, pastor of the First Baptist church of Armarillo, Texas, has had several club rooms in his church building equipped with the finest furnishings he could find and invited the young people of the congregation and city to make the freest use of the new quarters. All club conveniences are provided.

PUREBRED COWS AND CHICKENS ARE DOING MISSIONARY SERVICE

Purebred dairy cows and chickens from the United States are to do missionary service for Southern Baptists in China. It is announced by the Baptist 75 Million Campaign. A shipment of these animals and fowls, valued at \$11,000, contributed by prominent American breeders, has gone to Kalfeng Baptist College, in China, for the purpose of aiding the missionaries in teaching the Chinese farmers better methods of agriculture and live stock production, as one of the means of reaching their ears with the gospel.

DANDRUFF

quickly disappears when
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NOON MEETINGS

There was much interest manifested last week at the noon prayer meeting at Central Baptist church, Memphis, when an ex-convict who was passing through on his way to Chicago, made the following testimony. He was given a very cordial welcome by many who remembered him when he was here before.

"When I was here before I had been out of jail only about five days. Since then I have been telling everywhere that God is able to keep.

"The hardest work in the world is to try to live without God. If a man gets out of jail and tries to live without God he will soon be back behind the bars again, but with God he will be all right because his heart is changed and life made new.

"A week ago my old warden in Huntsville, Texas, wanted me to come and talk to the boys, and I spoke to about 1100 of them for three and a half hours. Many of them took me by the hand and said, 'Old pal, I am glad you came back, not as a prisoner, but as a worker for us.'"

This man gave Dr. Cox \$25.00 for the noon meeting work and \$50.00 for the Bible conference fund, and showed a balance in the bank of \$1625.

MASHULAVILLE.

Pastor H. L. Tully of the Mashulaville church, leading in the work. The church following his leadership have organized a B. Y. P. U. which will prove a blessing not only to Mashulaville but to all of Noxubee County. The Agricultural High School is located there, and the young people now may not only learn along secular lines but have a chance to make of themselves leaders in religious affairs. This church has done what every Baptist church located at an A. H. S. ought to do. Its a rich field and should be cultivated.

S. E. McADORY—RUSSELL.

Pastor McAdory reports the organizing of a B. Y. P. U. at Russell on Sunday, Oct. 10th. He reports a full list of officers and feels that the Union is going to help him in his ministry. The church is small, therefore the Union will be small but its quality and not quantity that counts. The officers elected are herewith given:

President, Mr. Leon Moore.
Vice-pres., Mrs. W. E. Pigford.

Sec.-Treas., Miss Grace Truman Moore.

Cor. Sec., Miss Maud Brandon.
Chorister, Miss Ovilla Bancroft.
Librarian, Mrs. J. B. Patterson.

MARRIED

On Sunday afternoon, the 17th inst., Mr. Davis Buckles and Miss Carrie Seale were united in the holy bonds of matrimony at Kirby, Miss. Mr. Buckles is one of the finest young men it has been the writer's pleasure to know. His home is near Kirby though he has been for some time employed in the oil fields near Baton Rouge, La. Miss Seale is one of our sweetest girls, the daughter of Mr. and Mrs. L. D. Seale. They left for Baton Rouge Monday where they will make their home. Their many friends wish them a pleasant home, a happy life, and God's richest blessings.

O. U. SULLIVAN.

PANOLA CHURCHES ORGANIZE

The churches of Panola county met at Peach Creek church, Oct. 27, at 10 o'clock for the purpose of organizing the Panola County Association.

WALTON E. LEE.

GULF COAST ASSOCIATION

The Gulf Coast Association which convened with the First church of Gulfport in September made a very creditable showing. Twenty of the twenty-four churches were represented. The association extends the full width of the state at its extreme southern end, embracing portions of Jackson, Harrison and Hancock counties. The cause of Christ from the viewpoint of Baptists has had a long and eventful struggle in this fair section of the state, and the triumph is not yet, but the prospects were never brighter, as the following figures will show: Seventy-five per cent of the churches report Sunday schools. Their gifts to home objects were an increase of 33% over last year, and their gifts to denominational objects were an increase of 467% over the previous year. From an evangelistic standpoint there has been a marked growth. The total additions to the membership of the churches was 529 as compared to 129 during the previous year. Let the brotherhood pray for the coming of the kingdom in this coast country, and give thanks unto Him "who always leadeth us in

triumph in Christ, and maketh manifest through us the Savior of His knowledge in every place."

J. L. BOYD,
Clerk of Association

We regret that Dr. J. R. Nutt has returned to Texas after such a short stay in his native state. He must like Texas or Texas must like him.

Robinson was one of those really good-natured sou's who are always ready to lend a hand to a pal in distress.

One day as he was pegging on his bicycle down a narrow country road, he came across a man holding a ram by the horns.

"Hello!" cried Robinson. "Can I help?"

"I should be much obliged," replied the other, "if you'd hold this ram just while I get that gate over there open."

"Certainly," replied Robinson; and dismounting he boldly seized the ram by the horns.

"Thanks, awfully," said the stranger, now on the other side of the gate. "The brute attacked me more than an hour ago, and I've been struggling with him ever since. So long, old chap! Hope you'll be as lucky as I was."—Top-Notch.

The public's attention is being called to the salary of the Dog Hill preacher, probably by some member of the congregation who has a knack for worrying about the smaller things of life.—Commercial Appeal.

Sidney Hicks, who never could sing worth shucks, is down on the bill of fare for a solo at the church entertainment tomorrow night. Cricket Hicks says he sure wants his mule to hear it.—Commercial Appeal.

Side Lights on The Sunday School Lessons

The Sunday School Lessons for next six months are taken from the Gospel of Matthew. To those who desire help besides the lesson quarterly we suggest the following books:

Blackboard Lectures on Matthew, by Dr. Len G. Broughton\$.75
New Testament Studies by Prof. A. T. Robertson, D.D., pa. 60 cts., cloth90
Harmony of The Gospels by Broadus 1.50
Commentary on Matthew by Broadus 2.50
Life of Christ by Stalker90
Map of Palestine—class size 20x25 inches, 75 cts. size 36x58 inches 2.00
Gospel of Matthew—(Revised version)10

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NEWS IN THE CIRCLE

Martin Hall

Pastor Ed. B. Crump has resigned the pastorate of the church at Ashland. It is understood that he expects to continue his education.

Dr. W. H. Sledge, who has served as pastor of some church churches around Camden, Ark., has resigned and accepted a call to the Pulaski Heights church, Macon, Ga. His work at Macon begins Nov. 1.

Miss Mable Hutchins, head of the School of Mathematics in Blue Mountain College, will begin the collection of funds for the improvement of the college campus. This movement was started at a mass meeting of former students last summer during the encampment. Miss Hutchins has already received some pledges for the work.

A splendid convention number of 45 pages comes out this week of the Baptist Standard. It gives a fine history of the struggles and triumphs of the Baptists in El Paso, Texas, where the convention meets the second week in November.

The Editor of The Baptist Courier, Dr. Z. T. Cody, says in the Sunday School Department. "On the day of Pentecost (the kingdom of Heaven) was fully set up. Dr. Cody is one of our ripest and best scholars, and we would be glad to have some scriptural reason for the position he takes."

Dr. A. W. Lamar has recently been elected University Preacher and Director of the Bible Conference and Evangelistic Department of Lanier University, Atlanta, Ga. He moves from Ellijay, Ga., to Atlanta.

Rev. Chas. A. Loveless, of Mt. Vernon, Texas, will begin work with the Queensboro Church, Shreveport, La. December 1. A great opportunity is open to him. Rev. H. F. Wallace has accepted a call to Parkville Church, Shreveport. Two Mississippians now in that city.

Rev. J. F. Mitchell has resigned at Kilmichael and will move to Calhoun City. He will give part time to the church at that point and the other half to the church at Vardaman and Shiloh. These churches are in the Calhoun Association.

Rev. C. E. Welch, of San Marcos, Texas, writes: "We have had 90 additions to our church since Sept. 1 without any special meeting. The church closed the fiscal year with a nice balance in the treasury, and a pastor's assistant has been employed."

The San Marcos, Texas, church has undertaken the erection of a \$100,000 meeting house. On Oct. 17, thirty thousand dollars were subscribed for the building. It was a memorable day for the church. Pastor Welch is an ex-Mississippian.

Rev. B. F. Brooks has been called

to the pastorate of the church at Iuka. He has accepted and will begin labor at once.

At Spring Bank church in Alabama there closed recently a glorious meeting. Pastor D. C. Mason was assisted by Evangelist A. V. Reese. There were 101 additions, ages from 7 to 77. A number of old people.

The Mexican Baptist Theological Seminary at Pattillo opened with thirty two students. The largest enrollment in its history. Rev. Alejandro Trevina has been made president.

The Tremont Temple, Boston, Mass., Dr. Courtland Myers, Pastor has elected Rev. W. W. Bustard Co-pastor. We watch with interest this combination.

The General Association of Kentucky will meet in Owensboro Nov. 16. The Baptists of Owensboro extend a cordial welcome to all who will attend. They anticipate a great meeting.

The church at Coldwater has called to the pastorate Rev. W. F. Gunn. He will enter the new field at once.

Rev. H. J. Goodwin has resigned the pastorate at Waynesboro, Va. to accept a call to the Orcutt Avenue Church, Newport News, Va. He will begin work in the new field Nov. 1.

A great meeting was recently conducted in West Monroe, La., by State Evangelist, H. L. Driskell. There had never been a church on the West side of the Ouachita over which divides the town. The meeting lasted three weeks. A church was organized with 150 members. A Sunday school began with 236 members. A W. M. S.—Y. W. A. Sunbeam Society and two B. Y. U's., Junior and Senior. The church called the Evangelist to the pastorate at a salary of \$3,000. Plans for building a \$60,000 inaugurated. That was fine work.

KOSCIUSKO BAPTIST ASSN.

This body met in its Sixteenth Annual session at Springdale last Friday, and was called to order at 10 a. m. After devotional exercises the roll of church was called and messengers responded.

Rev. A. T. Cinnamon was re-elected moderator, and Mr. V. B. Temple was elected clerk. Most of the churches sent messengers and reports, which indicated good progress in denominational activities. State workers were present as follows: Dr. J. B. Lawrence, Cor. Secy. of Missions; Rev. M. K. Thornton, Supt. Mississippi Baptist Hospital; and Miss Fannie Traylor, Young People's Leader, all of whom contributed to the interest of discussions.

Dinner of the superbest quality and in royal abundance was served in the adjacent grove. The crowds were large and attentive, and the entire program successfully and interestingly dispatched. Many thought it the best association in recent years.

Books! Books! Books!

The Baptist Book Store, owned and operated by the Baptists of Mississippi, has on its shelves the best and largest stock of books in the South.

We give below a few of the titles we have on our shelves. This list of books we are especially recommending to preachers and Sunday School teachers:

The Living Christ and the Four Gospel—Dale	\$1.00	Morrison's Sermons—	
Expository Sermons Old Testament—Clerical Library	\$1.00	The Unlighted Lustre	
The Religion of the Son of Man—Gough	\$1.00	The Return of the Angels	
Fellowship of Christ—Dale	\$1.00	The Wind of the eHath Sunrise	
The Motherhood of God—Banks	\$1.00	The Footsteps of the Flock	
The Divine Challenge—Dawson	\$1.00	Flood Tide	\$1.50
Modern Methods in Sunday School Work—Mead	\$1.00	A Dictionary of the Bible—John D. Davis	\$3.00
The Ideal Life—Drummond	\$1.00	Pastoral Theology—J. M. Hop-pin	\$2.50
The Death of Christ—Denny	\$1.00	The Pulpit Cyclopedia	\$3.50
The Text and Cannon of the New Testament—Souter	\$1.00	360 Skeletons and Sketches of Sermons and 82 Essays on Biblical and Theological Themes	
The Epistle of the Ephesians—Parker	\$1.00	Cyclopedia of Sermons—Burns	\$3.50
The Cardinal Virtues—Newbold	\$1.00	G. Campbell Morgan Books:	
Miracles and Christianity—Wendland	\$1.00	The Crisis of Christ	\$2.00
The Knight and the Dragon—Reason	\$1.00	God's Method with Man	\$1.25
Aspects of Christ—Selbie	\$1.00	The Analyzed Bible:	
Following on to Know the Lord—Wilberforce	\$1.00	Genesis to Malachi	\$2.00
Theology and the Social Consciousness—King	\$1.00	Matthew to Revelation	\$2.00
Jesus Christ and the Christian Character—Peabody	\$1.00	The Gospel of John	\$1.25
Christianity in the Modern World—Cairns	\$1.00	Job	\$1.25
4 Volumes of F. W. Robinson's Sermons Used—postpaid	\$2.25	Job to Malachi	\$1.50
Morrison's Sermons	\$1.00	The Gospel of Matthew	\$1.25
Messages of Hope—Matheson	\$1.00	The Bible and the Cross—Morgan	75c
Expository Sermons and Outlines of the Old Testament—W. Robertson Nicoll	\$1.00	Wherein Have We Robbed God—Morgan	\$1.50
Voices of the Spirit—Matheson	\$1.00	The Simple Things of the Christian Life—Morgan	75c
Leaves for Quiet Hours—Matheson	\$1.00	The Ministry of the Word—Morgan	50c
Representative Men of the Bible—Matheson	\$1.00	The Biology of the Cross—Lawrence	50c
Rests by the River—Matheson	\$1.00	Winning the World for Christ—Lambuth	\$1.50
Moments on the Mount—Thoughts for Life's Journey—Matheson	\$1.00	Rational Living—King	\$1.00
Modern Church Management—McGarrah	\$1.50	Heart Throbs—Hart	\$1.00
Modern Church Finance—McGarrah	\$1.75	Talks on Bible Themes—Knowles	\$1.25
The Expositors Bible	\$1.00	The Ascent Through Christ—Jones	\$1.50
Workable Plans for Wide-awake Churches—Reisner	\$1.00	The Folly of Unbelief—Jowett	75c
Church Publicity—Reisner	\$1.00	The Making of Tomorrow—Matthews	\$1.00
Topical Illustrations—Dutton	\$1.00	The Preacher, His Life and Work—Jowett	\$1.50
Wit and Humor for Public Speakers—Brown	\$1.50	Character and Religion—Lyttleton	\$1.50
Patriotic Illustrations for Public Speakers—Brown	\$1.00	Pastoral Evangelism—Goddell	\$1.50

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CLARKE COUNTY BAPTIST ASSN.

The second annual meeting of the Clarke County Baptist Association was held with Union Baptist church October 19 and 20, with a Sunday School and B. Y. P. U. Institute on October 18th, the Sunday School work having the day and the B. Y. P. U. the evening. Union church is situated about halfway between Quitman and Meridian on the Jackson Highway in one of the most prosperous neighborhoods in the county.

W. H. Patton and W. L. Brunson were re-elected moderator and clerk respectively of the association. W. H. Patton and Mrs. A. R. Willett were elected Chairman and secretary respectively of the Institute.

Bro. J. E. Byrd occupied the day on Sunday schools and it was grand. Rev. J. S. Slaughter of Stonewall, L. R. Dunn and Mrs. Yarbrough, of Meridian, and Rev. A. R. Willett, of Shubuta, addressed the B. Y. P. U. Institute and the speeches were well received. Bro. Byrd, State Sunday School Secretary, Dr. Bateman, of Meridian, and A. L. O'Bryant, Fifth District Enlistment man, discussed the 75 million campaign fund report before the association, which carries missions, hospitals, orphanage, Mississippi Baptist Colleges and the Baptist Record; local talent also discussed the report. The results were excellent, most of the speeches were fine.

The hospitality of the community could not be excelled. The audiences exceeded expectations. It was the best association ever held in the county. The next session will be held on Friday and Saturday before and including the fourth Sunday in October, 1921, at Pachuta, Miss.

W. H. PATTON.

THE HOME-GOING OF ALBERT BECKETT

The death angel is often hovering over our homes when we least suspect it. Prior to the twelfth of last June, Albert, the son of Rev. and Mrs. Rufus W. Beckett, of Mt. Olive, Miss., apparently enjoyed the best of health, which seemed to give

promise of a long and useful life. Just thirteen weeks before the end he was stricken with disease which despite all that fond parents and medical skill could do, culminated in his death in the Touro Infirmary, New Orleans, September 21, 1920.

Born in Montgomery, Ala., October 2, 1906, he was within eleven days of his fourteenth birthday when the summons came. He was an obedient, dutiful son, industrious in his habits and ambitious to succeed in his undertakings. Having been led to the Savior by his own father in Nashville, Tenn., when he was only ten years of age he proved to be a faithful and zealous Christian. He was just such a lad as loving parents would set their hearts on with fond hopes for his future.

The malady, a bone infection, caused intense suffering which he bore with great patience and fortitude. He was for some weeks in a hospital in Hattiesburg where the writer saw him often and was much impressed by his sterling qualities.

It was his father's policy to deal frankly with him, and when the physicians announced that his recovery was doubtful his father informed him. After some moments of reflection without a word, he said, "Well, if I must go I had better make my will," and calling for a tablet wrote his last will and testament, bequeathing to his brother and sisters his personal effects, such as bicycle, books, pins, ring, etc., to his mother his Bible, to his father and mother such funds as he had saved to help in his burial expenses, to his church his tithe and his love.

He wanted to live but was prepared to go. On the morning of the day he died, his keen eye saw the physician beckon the father out of the room. A little later he asked his father what the doctor wanted with him. On being told that the doctor said he probably would not live thru the day he expressed a desire to talk over long distance telephone with his brothers and sisters. On being told that this was impossible, he said, "Tell them to meet me in heaven." Later he would imagine them, first one and then another, by his side, only to awaken and realize that it was a dream. Along in the afternoon, he said: "Goodbye, mother, I am gone," and in a little while his soul slipped away to his eternal home.

His body was carried back to Mount Olive where his father had been pastor for a few months and where Albert had already gotten a strong hold on the young people of the town. Here kind friends, in every way possible, showed their love and sympathy for the stricken family. The burial services were from the Baptist church and were conducted by the writer, assisted by Rev. T. B. Cottrell, pastor of the Methodist church. We commend the sorrowing loved ones to the Father of mercies who alone can sustain them in an hour like this.

W. F. YARBROUGH.
Hattiesburg, Miss.

MISSISSIPPI CLUB, SOUTHERN BAPTIST THEOLOGICAL SEMINARY

(W. A. Sullivan, Reporter.)

The first meeting of the Mississippi Club for the session of 1920-21 was held in the library building of the S. B. T. S. Thursday, October 15. Forty-six members answered to roll call. After devotional exercises, led by J. C. Richardson, the club went into business session. Joe Oleander was elected president. The hour was spent "getting acquainted," after which we adjourned to Norton Hall for the regular Missionary Day exercises.

In this connection a word may be allowed particularly to those who may be contemplating a seminary course: This is a great school. Before deciding definitely where you are going by all means investigate the advantages offered by this Seminary. Several things here ought to appeal to the preacher who is going to take a Seminary course.

First. **HARD WORK.** This is the place for any one who wants all the hard work he can do. The man who is afraid of work should not come here. He will hardly stay.

Second. **THE INSTRUCTORS.** They are specialists. Nothing seems to give more joy than to lead their classes into a fuller understanding of the truth. They are godly men, fair, considerate, patient, open-minded, and encourage the student to think for himself. God's word is their standard of orthodoxy.

Third. **SPIRITUAL ATMOSPHERE.** The churches and pastors of Louisville vie with each other in ministering to the spiritual life of the students of the Seminary. Chapel exercises are held in Norton Hall on Tuesdays, Wednesdays, Thursdays and Fridays. Every class in the Seminary is regularly opened with prayer. Many prayer meetings are held among the students themselves. If one's spiritual life is not developed here, such is due either to a lack or capacity for development or to a misconception of what spirituality means. Sometimes a brother comes along who has the mistaken idea that spirituality is a matter of emotion only. Such a brother will likely feel that there is a lack of spirituality in the Seminary. The kind of spirituality found here is that which affects the entire personality, the will and the intellect as well as conditions.

Fourth. **THE EVANGELISTIC SPIRIT.** "A safe, sane evangelism" is the best way to express it. In every class room, in chapel exercises, in student prayer meetings, in student work in and about Louisville, everywhere the evangelistic and missionary spirit is predominant. The program of the great commission is certainly the program of the Southern Baptist Theological Seminary.

The Watchman-Examiner says that Dr. John Roach Stratton, pastor of the Calvary church, New York, is conducting a vigorous campaign against the indecent and vulgar dances that are helping to degrade the social life of the metropolis.

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If you suffer with any curable disease that does not seem to be benefited by drugs; such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, liver or kidney diseases, or any ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature, accept this offer and you will never have cause to regret it.

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Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tonic for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous, go back to the store and get your money. Dodson's Liver Tonic is a destroyer of the sale of calomel because it can not callivate or make you sick.

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CROSSING BLACK CREEK

By Jennie N. Standifer.

When Tom Austin entered M— College, a small denominational institution, it was with the fixed determination of winning a Bachelor of Science degree in three years. He had only had the advantages of a country high school in preparing for college work, but the Austins lived on a tiny farm, and there were boys and girls younger than Tom to be educated. His ambition was to get through college as quickly as possible, teach a year or so and save money for a course in civil engineering at the state university.

The country boy made fine grades in all his studies except mathematics. From the day he entered Dr. Wentworth's class room Tom lost self-confidence. The college professor's method of instruction was different from that of previous teachers and pride prevented the boy from asking explanations.

Tom managed to make his way to the last term of the senior year. There had been several failures in examinations in mathematics, but he had crammed faithfully for a second trial and succeeded in making the marks required for passing to higher classes.

In May the Seniors were given their final examination. Dr. Wentworth's last test was more rigid than usual. Tom was dreading to hear the results when his room mate, Bob Farley brought the dreadful news one evening that the Bulletin Board announced the grades, and even seniors had failed to make a pass in mathematics.

"And you and I are among the unfortunates, Tom," he groaned.

"Don't take it so hard, Bob. We can get the doctor to give us another examination about commencement."

"Jack Dean and I asked him if he would and he refused. Said he wouldn't have time, and we would have to take blank diplomas to save our dads from mortification, you know—and come back in August and take the last term of Math over."

"I can't come back. I will give up the degree."

"It would be a big disappointment to your dad, sonny boy. And how can you take the civil engineering course with this failure to your credit?"

"Dr. Wentworth has had a grudge against me from the day I entered college. He wouldn't give me justice if I handed in perfect papers. I will give every minute I can spare until commencement day reviewing and I'll tell Went he has got to give me another trial at once or I'll go West and never come back."

"Little he would care! Have you invited a girl to go with you to the Alumni banquet, Tom?"

"No, and from this on I'll be too busy to bother with girls or invitations. I will stag it."

Until the day of the banquet Tom studied faithfully, and began to feel sure that he could make the required number of points to pass, if the examination was given at once. On the afternoon after the graduating exercises he went to Dr. Wentworth's office and found the professor looking over the Sophomore ex-

amination papers. The elder man asked:

"What can I do for you, Tom?"

"Give me another examination on the last term of senior Mathematics, doctor," replied Tom boldly.

"I cannot conscientiously do so, Tom. You boys must learn that there is something more than mere points in an education. I am planning to—"

A knock at the door prevented the professor from explaining his plans. Several students entered and Tom was dismissed with the admonition: "Be sure that you come to see me at 3 o'clock tomorrow afternoon."

It was raining and Tom returned to his room to pout and grumble over the injustice of college professors until time to dress for the banquet.

A few hours later he was seated at the feast, which was regarded as the crowning event of every faithful student's college course. He paroled listlessly of the delicious food, and listened indifferently to the brilliant toasts and sparkling wit.

The banquet was going merrily on when Dr. Wentworth was called from the hall. He returned in a few minutes and whispered something to a lady who had accompanied the doctor and his wife to the banquet. The woman's face turned white and she and Mrs. Wentworth hurriedly left the room.

Dr. Wentworth glanced around the room and made his way to Tom Austin.

"I see you are the only member of the graduating class who did not bring a girl, Tom," he said. "Would

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PROF. WOOD, B. S., Mercer, A. M. Vanderbilt, formerly Professor of Chemistry, Tennessee Normal and for three years Professor of Chemistry in Texas A. & M. will be in charge of Inorganic Chemistry.

The Professorship of English and Modern Language will be filled within a few weeks.

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you mind it very much if I were to ask you to leave the banquet now and drive a lady out in the country several miles to my brother's place?"

For a moment Tom hesitated. He cordially disliked Dr. Wentworth, but doing him a favor might mean another examination.

"I'll go," he answered.

"All right. There is some risk in crossing Black Creek, but you can be trusted to use judgment. There has been a heavy rain out East, and it is still raining, so the car is useless. Go to your room, change your clothes and meet me at the North Entrance. Hurry, boy, it is important!"

Tom hastened to his room, made the change of clothing, and was at the place designated in a few minutes. Dr. Wentworth was there and

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with him the lady who had left the hall. She seemed to be in great distress.

"This is Mrs. Hardy, my niece, Mr. Austin. She has been visiting in my brother's home, and her baby is out there. She had a telegram to come to New Orleans at once as her husband has been dangerously hurt in an automobile wreck. She must go to my brother's for her baby, and then go across the country five miles to catch the three o'clock south-bound train at J—. I must have a talk with one of the college trustees who will leave for Chicago on the one o'clock train. You will drive this buggy across Black Creek before it is out of its banks. My brother will arrange for the drive to J—. Your part is to cross that creek in double quick time."

"I'll do my best," promised Tom. "Drive like Jehu until you cross Black Creek bridge," was Dr. Wentworth's parting injunction.

Away they dashed down the muddy road, and the distance to the creek was soon covered. The narrow, deep valley through which the stream flowed had become a foaming river. The bride was not in sight. As Tom was debating as to whether he should force the horse into the dark water and risk finding the bridge, a negro called from a cabin near the road:

"Don't try to cross, Boss. Dat bridge done gone plumb down to the railroad culvert."

"But I must get out to Colonel Wentworth's place as soon as possible."

"You'll have to go round de hill road, and dat's five miles."

"We could not make it that way in time for the train," cried Mrs. Hardy, wringing her hands. "Could we cross the creek in a boat?"

"No boat available. We might go to the railroad station and walk up the track half a mile and thus cross the creek, but there would be no conveyance to take up the remainder of the way."

"Could the horse and buggy be

driven up the railroad track?"

"The track is on an embankment thirty feet above the culvert that carries the water of the creek under the railroad. There is a narrow foot path on one side of the track. I never heard of a vehicle being driven up the road, and there is danger. The horse might shy and drag the buggy down the embankment, or we might meet a train. There may be washouts. It is risky."

"I will take it; will you?"

Tom turned the horse around and drove in the direction of the station. He stopped near the deserted platform and called loudly to the agent. The man came hurrying to the door and asked:

"What's wanted?"

"When is the westbound passenger train due?"

"In ten minutes, but it left E— twenty minutes late."

"Still want to take the rick, Mrs. Hardy?" asked Tom.

"Yes, I must!"

Up the track Tom started, with the agent staring in dismay. The right wheels of the buggy were on the track, and the left wheels in the footpath. The cross ties made the vehicle jostle and bounce, while the left wheels mired and dropped into washouts by turns on the path side. The horse became restive. He reared and plunged desperately, but Tom held him on the embankment. When they reached the culvert the roar of the creek was deafening. The animal became frantic and jumped from the track. Another moment and horse, buggy and passengers would have been struggling in the dark waters, but Tom leaped from the buggy and caught the bridle near the bit. By a master effort he held the frightened creature and with soothing words quieted him. He was aided by the horse's side until the creek was passed. Still there were boggy places, and he continued to hold the bridle until the shrill whistle of a locomotive gave warning that the express train was coming! The headlight could be seen in the distance.

For a moment Tom's heart stopped beating. Then with quick decision he sprang to his seat in the buggy and urged the horse forward. There was a rush forward, but the headlight growing brighter and brighter became another cause of fright. Tom seized the whip and with one hand holding the reins with all his strength, impelled the animal forward in spite of his terror. For a moment the race seemed sheer madness, but on, on they sped until, with a deft turn, they passed from the track into the highway with the locomotive fifteen feet away.

Colonel Wentworth's place was reached after a tiresome but not dangerous struggle with rain and mud, and the anxious wife was soon on her way to J— to board the train for New Orleans.

Promptly at three o'clock the next afternoon, Tom Austin entered Dr. Wentworth's office. The professor greeted him warmly.

"That was a brave drive you made last night, Tom. A great drive! My niece telephoned me from J— what a hero you proved to be. I thank you for that risk, son, but you

should not have taken it. Two lives were at stake. What, I wished to see you about my boy as I want to help you to true success. As to that examination you are asking—"

"You are going to let me take it," asked Tom eagerly.

"Something better than that, Tom. I am going to take you on a surveying trip over in Arkansas. You will gain practical experience, besides making a reasonable salary. When we return the latter part of July you can take that last term of Mathematics with time for mental digestion."

"I have declared I would not do it," declared Tom angrily. "I will have to work this fall. I want to teach, but—"

"I am coming to that. I need an assistant in freshman mathematics. After your examination the last of August you are to have special training for the work. The trustees have agreed to give you the position. I will be near to help you over the rough places, and in a year or so you can save money for your engineering course. Will you accept?"

Tom was giving the professor's such a grip that he gave a boyish yell, and there was no need for an answer in words.

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I.

**"LIFT UP YOUR EYES AND LOOK ON THE FIELDS
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The harvest fields of souls are ripe and there will be loss if the reaping is delayed. All Asia and all Europe, all Africa, South America, and other lands give such evidence of readiness to hear the call to repentance and life as was never seen before. The spectacle is thrilling.

II.

"THE HARVEST IS PLENTEOUS."

The precious grain is not only ripe but bountiful. The field is the world and the world field is ready for the harvesters. Millions would answer the call now if it were made, but souls and opportunities will be lost if we wait.

III.

"THE LABORERS ARE FEW."

Just a few more Baptist missionaries for 400 millions in China; a few dozen for 75 millions in Latin America; 22 for 70 millions in Japan; 21 for 150 millions in Africa; 10 for 30 millions in Italy.

In the new countries of Europe and the Near East in

which we are just beginning work there are native preachers as follows: Roumania, 12; Hungary, 42; Jugo-Slavia, 9; Spain, 6; Palestine and Syria, 2.

IV.

"PRAY YE THEREFORE THE LORD OF THE HARVEST TO SEND FORTH LABORERS"

Some two score Baptist colleges and seminaries in the South are crowded with students whom we are training for Christian service. Prayer should be made that hundreds of these, perhaps thousands, should set their faces to the ripe harvest fields in other lands.

V.

"HOW SHALL THEY PREACH EXCEPT THEY BE SENT?"

The fields are ripe for the harvest, the Foreign Mission Board is waiting for the harvesters and for the money with which to send them forth to the fields where great loss is inevitable if we do not speed the work.

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